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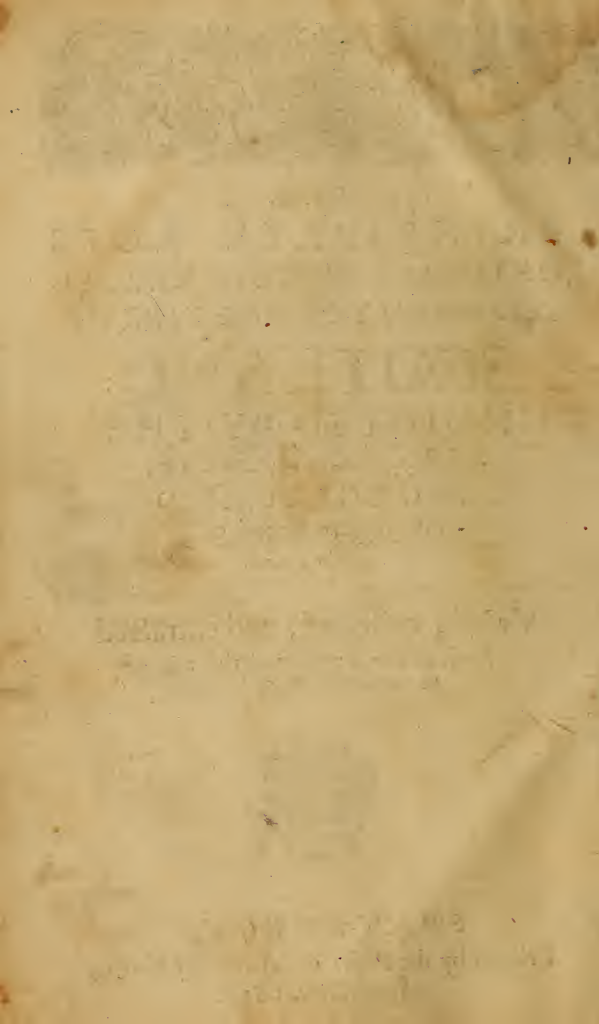
THE
PRINCIPALL ACTS
OF THE SOLEMNE GENERALL
ASSEMBLY OF THE KIRK OF
SCOTLAND:
INDICTED BY THE
KINGS MAJESTIE,
AND CONVEENED
At *Glasgow* the xxi. of
November 1638.



Visied, collected, and extracted
forth of the Register of the acts of
the Assembly, by the Clerk thereof.



EDINBURGH,
Printed by the Heirs of ANDREVV HART,
Anno Dom. 1639.





To the Reader.

IT were long, neither do we now intend, to represent, what in the beginning, by the mercies of our God and the ministerie of his faithfull servants, was the reformation of this Kirk: what purity of doctrine and worship, what order, what authority, and what unity continued for many years, by the prayers and labours of Ministers and Professours, what novations and corruptions have been introduced upon us of late, in the time of our division and defection, by such as have ever been enemies to the crosse of Christ, and who have minded earthly things: how manyfold and how comfortable experience we have at this time of the care and compassions of our Lord and Saviour preventing the utter ruine of Religion, and the horrible vastation of this Kirk, by looking upon the afflictions of his people, by hearing their groanes, mocked by the world: and by moving the heart of our gracious and dread Sovereigne the Kings Majestie to convene a free nationall Assemblie, for redressing the wrongs done to Religion, and what undeniable testimonies, and notable manifestations of the divine presence and assistance of Christ, have accompanied this meeting and whole work. Who so is wise and observeth these things will see the loving kindnesse of the Lord.

For the present it seemed necessarier that such of the acts and constitutions of the Assemblie as are of most generall concernement should be published in print; the correct writing of so manie copies as were called for, not beeing possible to be exped in due time and the Kirk having resolved upon this course in former times, which, had it been keepeed, our defection through the almost invincible ignorance of the proceedings of this Kirk, had not proven so dangerous and deplorable.

In these acts and constitutions speciall regard was had to our nationall confession of Faith, as it was at first and diverse times after professed, and is now of late sworn and subscribed, that all mens mindes, who delight not to cavill, might rest satisfied in the true meaning thereof, found out by the diligent search of the Ecclesiastick Registers. Our care was also rather at this time to revive and bring to light former laudable acts, then to make anie new acts, reflecting as little as might be upon the reformation of other Kirks, and choosing to receive our directions from our own reformation, approven by the ample testimonie of so manie forein Divines: according to the example of the venerable Assemblie at Dort, where

To the Reader.

where speciall caution was, that the 30. and 31. article of the Confession of the Belgick Kirks touching Ecclesiastick order should not be examined by strangers, there being a difference touching that point amongst reformed Kirks. So manie as were present can beare witnesse that all the members of the Assemblie were manie times called on, and required to propone their doubts, and to give their judgements of everie article, before it was inacted, that everie one might receive satisfaction, and from the full perswasion of his minde might give his voice: wherein the unanimitie and harmonie was the more admirable, that manie parting from their preconceived opinions, which had possessed their mindes, did most willingly receive the light, which did now unexpectedly appear from the records of the Kirk.

That this extract shall stop the mouthes of the malicious, is more then we can promise, or should be expected. We know there be some incendiaries, who would with great joy and content of minde, seek their lost penny in the ashes of this poore Kirk and Kingdome: and we have already found, that our laboures, and the grounds where-upon we have proceeded, before they be seen, are misconstrued by so many as findes their hopes blasted, and are come short of their earthly projects: but our comfort is that we have walked in the truth of our hearts, as in the sight of God. That the adversaries of the Kirk have not transformed themselves into Angels of light, nor can say they are doing God service, but are seen in their colours, and do seek themselves, and that so many as have erred before, not knowing the order and constitutions of this Kirk, will as obedient children to their mother speaking plainly and powerfully of old, and now after long silence opening her mouth again, and uttering her minde in a free Assemblie, hear her voice, and with that reverence that becometh under the supreme Majestie of Christ, obey her directions, that being all of one minde, peace may be upon us, and upon the Kirk of God: and the God of peace, and love may be with us.



THE GENERALL ASSEMBLY AT GLASGOW.

Act, Sess. 6. *November 27. 1638.*



He testimonie of the Committy, for tryall of the Registers, subscribed with their hands, being produced, with some reasons thereof in another paper, and publickly read; *My Lord Commissioner* professed that it had resolved him of sundry doubts, but desired a time to be more fully resolved.

The Moderatour desired that if any of the Assembly had any thing to say against the said testimonie for the books, that they would declare it, and finding none to oppon, yet he appointed the day following, to any to object any thing they could say; and if then none could object, the Assembly would hold the Registers as sufficiently approved.

Act. Sess. 7. *November 28.*

Act. approving the Registers.



Nent the report of the Assemblies judgement of the authority of the books of Assembly; The Moderatour having desired that if any of the Assembly had any thing to say, they would now declare it, otherwise they would hold all approved by the Assembly.

The Commissioner his Grace protested that the Assemblies *approving these books, or any thing contained in them* be no wayes prejudiciall to his Majestie, nor to the Archbishops, and Bishops of this Kingdome, or any of their adherents; because he had some exceptions against these books. *My Lord Rother* desired these exceptions

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to be condescended on, and they should be presently cleared, and protested that these books should be esteemed authentick and obligatorie hereafter.

The whole Assembly all in one voice approved these books, and ordained the same to make faith in judgement, and out-with, in all time comming, as the true and authentick Registers of the Kirk of Scotland, conform to the testimonie subscribed by the Cominittie, to be insert with the reasons thereof in the books of Assembly: Whereof the tenour followeth.

WE under-subscribers, having power and commission from the generall Assembly now presently convened, and sitting at *Glasgow*, to peruse, examine, and cognosce upon the validity, faith and strength of the books and registers of the Assembly under-written, to wit: A register beginning at the Assembly holden the twentieth day of *December* 1560. and ending at the fourth session of the Assembly holden the 28. of *December* 1566.

Item another register beginning at the generall Assembly, holden the second day of *June* 1567. and ending at the fourth session of the Assembly holden at *Perth* the ninth day of *August* 1572, which register is imperfect, and mutilate in the end, and containeth no leaf nor page, after that page which containeth the said inscription of the said fourth session, which two registers bears to be subscribed by *John Gray* scribe.

Item a register of the Assembly holden at *Edinburgh* the seventh day of *August* 1574. and ending with the twelfth session, being the last session of the Assembly 1579.

Item another register beginning at the Assembly holden at *Edinburgh* the tenth of *May* 1586. and ending in the seventeenth session of the Assembly holden in *March*. 1589.

Item another register being the fifth book, and greatest volume, beginning at the Assembly holden in *Anno* 1560. and ending in the year 1590.

Having carefully viewed, perused and considered the saids registers, and every one of them, and being deeply and maturely advised, as in a matter of greatest weight and consequence, do attest before God, and upon our conscience declare to the world and this present Assembly, that the saids four registers above expressed, and every one of them, are famous, authentick and good registers: which ought to be so reputed, and have publick faith in judgement and out-with, as valid and true records in all things, and that the said fifth and greatest book, beginning at the Assembly 1560. and ending 1590. being margined by the hand-writs of the Clerk, and reviser of the registers, cognosced, and tryed, and agreeable to the other four registers, in what is extant in them, ought also to be free of all prejudice and suspicion, and received with credit. And in testimonie of our solemn affirmation, we have subscribed these presents with our hands.

Sic subscribitur.

*Master Andrew Ramsay.**Master Iohn Adamson.**Master Iohn Row.**Master Robert Murray.**Master Alexander Gibson.**Master James Boner.**Master Alexander Pearson.**Master Alexander Wedderburn.*

Reasons proving the five books and Registers produced before the Assembly to be authentick.

THe books now exhibited unto us under-subscribers, which we have revifed and perufed by commiffion from the generall Affembly, are true registers of the Kirk: to wit, Five volumes, whereof the firft two contain the acts of the Affembly, from the year of God 1560. to the year 1572. all fubfcribed by *Iohn Gray* Clerk. The third from the year of God 1574. to the year 1579. The fourth from the year of God 1586. to the year 1589. At which time *Master James Richie* was Clerk, who hath frequently written upon the margine of the faids two laft books, and fubfcribed the faid margine with his hand-writing. And the fifth book being the greateft volume, containing the acts of the generall Affembly, from the year of God 1560. to the year 1590. which agreeth with the forefaids other foure books and registers, in fo far as is extant in them, and further recordeth, what is wanting by them, paffing by what is mutilate in them, and which with the two volumes produced by *Master Thomas Sandilands* from the year 1590. to this prefent, maketh up a perfect register.

For the firft two volumes fubfcribed by *Iohn Gray*, albeit it be not neceffar in fuch antiquitie to prove that he was Clerk, feeing he designes himfelf fo by his fubfcription, yet the fame is made manifeft by an act mentioned in the third book, in the time of *Master James Richie*, who fucceeded him in the faid office, and his hand-writ was acknowledged by fundry old men in the miniftery.

The uniformitie of his fubfcriptions through both volumes, evident by ocular infpection above the ordinarie cuftome of moft famous Notars, delivers the fame from all fufpicion; *in facto tam antiquo.*

There be many coppies, fpecially of generall acts, yet extant, which

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which do not deboard from the saids registers, but are altogether agreeable thereto.

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It is constant by the universall custome of this Kingdome, that all registers are transmittted from one keeper to his successour, and so comming by progresse and succession from the first incumbent to the last possessor, are never doubted to be the registers of that judicatorie, whereof the last haver was Clerk; and therefore it is evident, that these books comming successively from *John Gray*, *Master James Richie*, and *Master Thomas Nicolson*, who were all Clerks to the Assembly, into the hands of *Master Robert Winrame*, who was constitute Clerk depute by the said *Master Thomas Nicolson* (as his deputation here present to show, will testify) are the undoubted registers of the Assembly: like as *Alexander Blair* succeeded the said *Master Robert* in his place of Clerkship to the assignations and modifications of Ministers stipends; and during *Master Robert* his life-time, was his actuall servant, and so had the said books by progresse from him, which the said *Alexander* is readie presently to testify.

V.

The two registers of *Master James Richie*, albeit not under his own hand, yet are frequently margined with his own hand-writ, and the same marginall additions subscribed by him, which hand-writ is seen and cognosced by famous men, who knoweth the same, and is evident, being compared with his severall writings and subscriptions yet extant.

VI.

The saids registers are more perfect, lesse vitiated, scored, and interlined, then any other authentick and famous registers of the most prime judicatories within this Kingdome.

VII.

Master Thomas Sandilands, in name of his father, who was late Clerk by dimission of *Master Thomas Nicolson*, hath produced a volume, which proveth the saids two registers of *Master James Richie* to be sufficient records; because that same volume is begun by that same hand, whereby the said *Master James Richie* his registers are written, and is subscribed once in the margine by *Master James Richie* his hand, and is followed forth, and continued in the same book by *Master Thomas Nicolson*, who succeeded him in the place, and was known by most men here present to be of such approved worth and credit, that he would never have accomplished a register which had not been famous and true: and whereof the hand-write, had not then been known to him sufficiently.

VIII.

That register produced by Mr. *Thomas Sandilands*, and prosecuted by *Master Thomas Nicolson*, proves the first part of that register to be true and famous, and that first part being by ocular inspection of the same hand-writ, with *Master James Richies* registers, and subscribed in the margine with the same hand-writ, proveth *Richies* two books to be good records, and *Richies* registers doth approve *Grays* books by the act of Assembly before written: specially considering the same hath come by progresse and succession of Clerks, in the hands of *Alexander Blair*, now living, and here present.

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The compris anent the thirds of benefices between the Regent for the time, and the Assembly, in the second volume, pag. 147. are subscribed by the Lord Regents own hand, as appeareth: for it is a royall-like subscription, and there is no hand writ in all the book like unto it, and beareth not *Sic subscribitur*, which undoubtedly it would do, if it were a coppie.

Master James Carmichell was commanded by the generall Assembly 1595. Seff. 9. in the book produced by *Master Thomas Sandilands*, to extract the generall acts forth of their books; and it is evident that these books are the same which he perused for that effect, because he hath marked therein the generall acts with a crosse, and hath designed the act by some short expression upon the margine, which is cognosced and known to be his hand-writ, by famous and worthy persons: which is also manifest by the said *Master James* his band and subscription, written with his own hand in the last leafe of the said books; as also acknowledged in the said book, produced by *Master Thomas Sandilands*, wherein the said *Master James Carmichell* granteth the receipt of these, with some other books of the Assemblies.

The registers produced, are the registers of the Assembly, because in *Anno 1586.* the Assembly complaineth that their registers are mutilate: which hath relation to *Richies* third book, which is lacerat and mutilate in divers places without any interveening of blank paper, or any mention of *hic deest*.

If these were not principall registers, the enemies of the puritie of Gods worship, would never have laboured to destroy the same: which notwithstanding they have done; as appeareth by the affixing and battering of a piece of paper upon the margine, anent a condition of the commission not to exceed the established discipline of this Kirk, subscribed by the Clerk, book 3 pag. 147. And the blotting out the certification of the excommunication against Bishop *Adamson*, book 4. pag. 30. who in his Recantation generally acknowledgeth the same: but which, without that recantation, cannot be presupposed to have been done, but by corrupt men of intention to corrupt the books, which were not necessary, if they were not principall registers.

In the Assembly 1586. The Church complained upon the Chancelour his retention of their registers, and desired they might be delivered to their Clerk, which accordingly was done; as a memorandum before the beginning of the first book, bearing the redeliverie of these foure books to *Master James Richie*, Clerk, proportioneth; which clearly evinceth that these foure books are the registers of the Assembly.

The said fifth book and greatest volume, is also marked on the margine, with the hand-writ of the said *Mr. James Carmichell* (which is cognosced) who was appointed to peruse the books of the Assembly as said is, and would not have margined the same by vertue of that command, nor extracted the generall acts out of it, if it were not

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not an approbation thereof, as an authentick and famous book.

XV. The said fifth volume doth agree with the other foure books, in all which is extant in them, and marketh the blanks, which are lacerate and riven out of the same; and compleateth all what is lacking in them.

XVI. In the book of Discipline pertaining to *Master James Carmichell*, subscribed by himself, and *Master James Richie*, there are sundry acts and passages quotted out of the said fifth great volume, saying, It is written in such a page of the book of Assembly, which agreeth in subject and quottations with the said fifth book, and cannot agree with any other; so that *Master James Carmichell* reviser of the Assembly books, by their command, would not alledge that book, nor denominate the same a book of the Assembly, if it were not an authentick famous book.

XVII. Though the corrupt nature of man hath been tempted to falsifie particularevidents, yet it hath never been heard that any whole register hath ever been counterfeited; neither can it bee presupposed that any will attempt that high wickednesse, seeing the inducements answerable to that crime, can hardly be presupposed.

XVIII. It is certain, and notour to all these who are intrusted with the keeping of the publick records of the kingdome; that the same are never subscribed by the Clerk, but only written and filled up by servants, and most frequently by unknown hands, yet they and the extracts thereof make publick faith, and the same are uncontrovertedly authentick registers; and when the most publick registers of the kingdome shall be seen, and compared with these registers of the Assembly, it shall be found that these other registers of the most soveraigne judicatories ever unsubscribed are more incorrect, oftner margined, scored, and interlined, made up by greater diversitie of unknown hand-writs, than these books of the Assembly, which by speciall providence are preserved so intire, that in the judgement of any man acquainted with registers, they will manifestly appear at the very sight to be true, famous, and authentick.

XIX. The same and credit of ancient registers in this kingdome, is so much revered, that if any extract be different or disconforme from the register, that extract albeit subscribed by the person who for the time had been of greatest eminence in the trust of registers, will be rectified, conforme to the register, and have no force, so far as it debordeth there-from; although the registers be written with an obscure, unknown hand, and unsubscribed.

Act. Sess. 12. December fourth.

The six late pretended Assemblies condemned.

NENT the report of the Committie, for trying the six last pretended Assemblies: They produced in writ sundrie reasons, clearing the unlawfulness and nullitie of these Assemblies: which were confirmed by the registers of the Assembly, the books of Presbyteries, the Kings Majesties own letters, and by the testimonie of divers old reverend Ministers, standing up in the Assembly, and verifying the truth thereof. The Assembly with the universall consent of all, after the serious examination of the reasons against every one of these six pretended Assemblies apart, being often urged by the Moderatour, to informe themselves thoroughly, that without doubting, and with a full perswasion of minde, they might give their voices, declared all these six Assemblies of *Linlithgow 1606. and 1608. Glasgow 1610. Aberdeen 1616. St. Andrews 1617. Perth 1618.* And every one of them to have been from the beginning unfree, unlawfull, and null Assemblies, and never to have had, nor hereafter to have any Ecclesiasticall authoritie, and their conclusions to have been, and to bee of no force, vigour, nor efficacie: Prohibited all defence and observance of them, and ordained the reasons of their nullitie to be insert in the books of the Assembly: *Whereof the tennour followeth.*

Reasons annulling the pretended

Assembly, holden at Linlithgow. 1606.

From the indiction of it. It was indicted the third of *December*, to bee kept the tenth of *December*. And so there was no time given to the Presbyteries, far distant, neither for election of Commissioners, nor for preparation to those who were to be sent in Commission. The shortness of the time of the indiction is proved by the Presbyterie books of *Edinburgh, Perth, and Haddingtoun, &c.*

From the want of a lawfull calling, to these who went to that meeting, seeing they were not at all elected by their Presbyteries, but were enjoyned to come by the Kings letters. This also is proved by the foresaids books of the Presbyteries, and by his Majesties letters.

From the nature of that meeting, which was only a private meeting, or convention, for consultation to be taken by some persons of sundry

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of sundry estates written for, as the Kings letters and the Presbyterie books do acknowledge.

IIII.

From the power of these ministers who were present Their Presbyteries did limitate them: First, That they should give no suffrages in that meeting as a generall Assembly. Secondly, That they agree to nothing that may any wayes be prejudiciall to the acts of the generall Assemblies, or to the established discipline of the Kirk. Thirdly, That they should not agree to resolve or conclude any question, article, or matter whatsoever, the decision whereof is pertinent, and proper to a free generall Assembly. Fourthly, If any thing be concluded contrary thereunto, that they protest against it. These limitations are clear by the Presbyterie books.

V.

The acts of this meeting were not insert in the book of Assemblies, as is evident by the register.

VI.

The next pretended Assembly at *Linlithgow*, 1608. doth acknowledge the Assembly, whereof *Master Patrick Galloway* was Moderatour, to have been the last immediate Assembly, preceeding it selfe: and that Assembly whereof he was moderatour, was the Assembly holden at *Haly-rood-houfe*, 1602. So they did not acknowledge that meeting at *Linlithgow*, 1606. for any Assembly at all. This is clear by the registers of the Assembly, 1608. in the entrie thereof.

Reasons for annulling the pretended

Assembly at Linlithgow, 1608.

I.

MANIE of the voters in that pretended Assembly had no lawfull commission from the Kirk, to wit, 42. Noble men, officers of estate, Counsellours, and Barrons, also the Bishops, contrare to the act of *Dundie*, 1597. And one of their caveats. The Noble men, were as commissioners from the King, the Bishops had no commission at all from the Presbyteries, for every Presbyterie out of which they came, had their full number of Commissioners beside them, as the register of the Assembly beareth.

II.

In a lawfull Assembly there should be none but Commissioners from Presbyteries, Burghs, and Universities, and but three ministers at most, with one Elder, Commissioners from every Presbyterie, according to the act made at *Dundie*, 1597. But in that pretended Assembly, there were foure ministers from the severall Presbyteries, of *Edinburgh*, and *Comper*, five from the Presbyterie of *Arbroth*, as the roll of the said pretended Assembly beareth; whereas there were no ruling Elders sent from Presbyteries, according to the book of policie and act of *Dundie*.

Reasons for annulling the pretended

Assembly at Glasgow. 1610.

THe Commission of the pretended Commissioners to that meeting was null. 1. Because the election of them was not free, seeing they were nominate by the Kings Letters, as the Presbyterie books of *Edinburgh, Perth,* and *Haddingtoun* declare. And the Bishop of *St. Andrews* in his letter to some Presbyteries, required them to send such commissioners as the King had nominate: Assuring them, that none other would be accepted. This the Bishops letter registrat in the Presbyterie books of *Haddingtoun* doth cleare. 2. And whereas there were no ruling Elders sent from the Presbyteries to that pretended Assembly, as the roll of Commissioners sheweth; yet there were moe ministers from sundrie severall Presbyteries then three, as five from *Brechen*, five from *Arbroth*, five from *Kirkcubright*, seven from the Presbytery of *Argyl*, foure from the Presbyterie of *Comper*, foure from *Linlithgow*, foure from *Pasley*, foure from *Hammiltoun*, foure from *Drumfreis*, foure from *Dunkell*: as the register of that Assembly beareth.

There were thirtie voters of Noble men and Barrons, beside the pretended Bishops, who had no commission from any Presbyterie. In the fourth Session of this pretended Assembly it is plainly said, That the Noble men and Barrons came to it by the Kings direction.

The voting of the commissioners was not free: for by the Kings Letter to the Assembly they were threatned, and it was declared that their consent was not needfull to any act to be made there: The King might doe it by his own power, yet they were allured to vote by a promise that their good service in so doing should be remembred and rewarded thereafter.

The principall acts which were made, were set down *verbatim* in the privie conference, which chiefly consisted of the Kings Commissioners and pretended Bishops, and only read to be ratified in the Assembly.

Sundrie ministers then present, doe now declare, that they knew the ministers who voted the wrong way, to have received their present reward, and that money was largely dealt unto them.

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Reasons for annulling the pretended

Assembly at Aberdene. 1616.

THere was no election of a Moderatour: but that place usurped by the pretended Bishop of *Saint Andrews*, as the Register beareth.

The indiction of that pretended Assembly was but twentie dayes before

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before the holding of it: so that the Presbyteries and burghes could not be prepared for sending their commissioners: which caused the absence of many Presbyteries and fourtie foure Burghes.

- I II. There weretwentie five noble-men, and gentle-men, voters without commission from the Kirk. M^r. *William Struthers* voted for the Presbyterie of *Edinburgh*, yet had no commission there-from: The commission being given by that Presbyterie to other three, as the said Commission registrat in the books of the Presbytery beareth. And whereas there should be but one Commissioner from every burgh, except *Edinburgh*, to the Assembly; at this pretended Assembly, there were two Commissioners from *Glasgow*, two from *Cowper*, two from *S^t. Andrews*: whereas there were no ruling Elders having commission from their Presbyteries at that Assembly.

- I III. When the acts of that pretended assembly were written, the Bishop of *S^t. Andrews* with his own hand did interline, adde, change, vitiate, direct to be extracted or not extracted, as he pleased: as the scrolls themselves seen, doe show; wherefore the Clerk did not registrat the acts of that Assembly, in the books of Assemblies, as may be easily seen by the blank in the register left for them remaining unfilled.

The nullitie of the pretended Assembly at *Saint Andrews*, 1617.

- I. **T**Here is no mention of it in the register of the Assemblies, and so no warrand for their commissions, their Moderatour or Clerk.
- II. The indictment of it was so unformall, that as the scroll declar-eth, a great part of the Commissioners from Synods, Burrows, and gentle-men, would not be present.
- III. The Kings Majestie in his letter to *Perths* Assembly, acknowledgeth it was but a meeting, wherein disgrace was offered to his Majestie.
- I III. The former corruptions of the foure preceeding Assemblies had their confluence in this and the subsequent Assembly.

Reasons for annulling the pretended Assembly, holden at *Perth*, 1618.

- I. **T**He Assembly was indicted but twentie dayes before the holding of it: and all parties requisit received not advertisement, as appeareth by their absence. The untimous indicting of it, is cleared by Presbyterie books.

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There was no election of the Moderatour, as was accustomed to be in lawfull Assemblies; The register cleareth this.

No formall election of their new Clerk.

There were five whole Dyocies absent, viz. *Orkney, Cathnes, Rosse, Argyll*, and *Isles*: and many Presbyteries had no Commissioners there; as the register of that pretended Assembly beareth.

There were nineteen noble-men and Barrons, eleven Bishops, that had no Commission from the Kirk. Whereas the act for constitution of Assemblies, ordaineth every Burgh to have but one Commissioner, except *Edinburgh*, which may have two (Act at *Dundie*, 1597) yet in that pretended Assembly, *Perth* had three Commissioners, *Dundie* had two, *Glasgow* had two, and *S. Andrews* had two: Of the Burghes there were thirtie six absent: And for ruling Elders, there were none at all with commission from their Presbyteries. All these things are cleared by the records of that pretended Assemblie.

The Commissioners from some Presbyteries exceeded their number, prescribed in the act at *Dundie*, 1597. for the Presbyterie of *Arbroth* were foure Commissioners, and foure for the Presbyterie of *Aughtearnaught*: Beside these that were heard to vot, having no commission at all, and some who had commission were rejected, and were not enrolled, but others put in their place without commission.

The pretended Bishops did practise some of the articles to be concluded there, before the pretended Assembly, in *Edinburgh*, *S. Andrews*, and other cathedrall Churches, by keeping festivall dayes, kneeling at the Communion. Thus their voices were prejudged by their practise of these articles before condemned by the Kirk, and therefore they should have been secluded from voicing.

In all lawfull Assemblies, the voicing should be free: But in this pretended Assembly there were no free voicing; for the voicers were threatned to voice *affirmative*, under no lesse pain nor the wrath of authoritie, imprisonment, banishment, deprivation of ministers, and utter subversion of the state: Yea, it was plainly professed, that neither reasoning, nor the number of voices should carie the matter away: Which is qualified by the declaration of many honest old reverend brethren of the ministry now present.

In all lawfull Assemblies, the grounds of proceeding were, and used to be, the word of God, the confession of Faith, and acts of former generall Assemblies. But in this pretended Assembly, the ground of their proceeding in voicing, was the kings commandment only: For to the question was stated: *Whether the five articles, in respect of his Majesties commandment, should passe in act, or not*: as the records of that pretended Assembly beareth. Where it is declared, that for the reverence and respect which they bear unto his Majesties royall commandments, they did agree to the foresaid articles.

Many other reasons verifying the nullitie of all these Assemblies, were shewn and proven before the Assembly, which needeth not here to be insert.

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Act. Sess. 13. December 5. 1638.

Against the unlawfull oathes of intrants.

THe fix Assemblies immediately preceeding, for most just and weightie reasons above-specified, being found to be unlawfull, and null from the beginning: The Assembly declareth the oathes and subscriptions exacted by the Prelates of intrants in the ministerie all this time by past (as without any pretext of warrand from the Kirk, so for obedience of the acts of these null Assemblies, and contrare to the ancient and laudable constitutions of this Kirk, which never have been nor can be lawfully repealed, but must stand in force) to be unlawfull, and no way obligatorie. And in like manner declareth, that the power of Presbyteries, and of provincially and generall Assemblies, hath been unjustly suppressed, but never lawfully abrogate. And therefore that it hath been most lawfull unto them, notwithstanding any point unjustly objected by the Prelats to the contrare, to admit, suspend, or deprive ministers, *respective* within their bounds, upon relevant complaints sufficiently proven; to choose their own Moderatours, and to execute all the parts of ecclesiasticall jurisdiction according to their own limits appointed them by the Kirk.

Act. Sess. 14. December 6. 1638.

Condemning the service book, book of Canons, book of ordination, and the high Commission.

I. **T**He Assembly having diligently considered the book of common prayer, lately obruded upon the reformed Kirk within this Realme, both in respect of the manner of the introducing thereof, and in respect of the matter which it containeth, findeth that it hath been devised and brought in by the pretended Prelats, without direction from the Kirk; and pressed upon ministers without warrand from the Kirk, to be universally received as the only forme of divine service, under all highest paines, both civill and ecclesiasticall, and the book it self, beside the *popish* frame and forms in divine worship, to containe many *popish* errors and ceremonies, and the seeds of manifold and grosse superstition and idolatrie. The Assembly therefore all in one voice, hath rejected, and condemned and by these presents doth reject and condemne the said book, not only as illegally introduced, but also as repugnant to the doctrine, discipline and order of this reformed Kirk, to the confession of Faith, constitutions of generall Assemblies, and acts of Parliament establishing the true Religion; and doth prohibite the use and practise thereof: and ordaines Presbyteries to proceed with the censure of the Kirk against all such as shall transgresse.

II.

The Assembly also, taking to their consideration the book of Canons, and the manner how it hath been introduced, findeth that it
hath

hath been devised by the pretended Prelats, without warrand or direction from the generall Assembly; and to establish a tyrannicall power in the persons of the pretended Bishops, over the worship of God, mens consciences, liberties and goods, and to overthrow the whole discipline and government of the generall and Synodall Assemblies, Presbyteries, and Sessions formerly established in our Kirk.

Therefore the Assembly all in one voice hath rejected and condemned, and by these presents doth reject and condemne the said book, as contrare to the confession of our Faith, and repugnant to the established government, the book of Discipline, and the acts and constitutions of our Kirk: prohibits the use and practise of the same; and ordains Presbyteries to proceed with the censure of the Kirk against all such as shall transgresse.

The Assembly having considered the book of consecration and ordination, findeth it to have been framed by the Prelats, to have been introduced and practised without warrand of authority, either civill or ecclesiasticall: and that it establisheth offices in Gods house, which are not warranded by the word of God, and are repugnant to the Discipline, and constitutions of our Kirk, that it is an impediment to the entrie of fit and worthie men to the ministry, and to the discharge of their dutie after their entrie; conforme to the discipline of our Kirk. Therefore the Assembly all in one voice hath rejected and condemned, and by these presents doe reject and condemne the said book; and prohibits the use and practise of the same: And ordaines Presbyteries to proceed with the censure of the Kirk against all such as shall transgresse.

III.

The generall Assembly, after due tryall, having found that the Court of high Commission, hath been erected without the consent or procurement of the Kirk, or consent of the Estates in Parliament, that it subverteth the jurisdiction and ordinarie judicatories and Assemblies of the Kirk, Sessions, Presbyteries, provincially and nationally Assemblies, that it is not regulate by lawes civill or ecclesiasticall, but at the discretion and arbitrement of the Commissioners; that it giveth to ecclesiasticall persons, the power of both the swords, and to persons meerly civill, the power of the keys and Kirk censures: Therefore the Assembly all in one voice, hath disallowed and condemned, and by these presents doth disallow and condemne the said court, as unlawfull in it selfe, and prejudiciall to the liberties of Christs Kirk and Kingdome, the Kings honour in maintaining the established lawes and judicatories of the Kirk; and prohibits the use and practise of the same; and ordaines Presbyteries to proceed with the censures of the Kirk, against all such as shall transgresse.

IIII.

After the serious discussing of the severall Processes, in many Sessions, from Sess. 14. (which are in the Clerks hands, and needeth not here to be insert) the following sentences were solemnly pronounced after Sermon by the Moderatour, in the Assembly of Glasgow, Sess. 20. December 13. 1638.

Sentence

Sentence of deposition and excommunication against *Mr. Iohn Spottiswood*, pretended Archbishop of *St. Andrews*: *Mr. Patrick Lindsay*, pretended Archbishop of *Glasgow*: *Mr. David Lindsay*, pretended Bishop of *Edinburgh*: *Mr. Thomas Sidserfe*, pretended Bishop of *Galloway*: *Mr. Iohn Maxwell*, pretended Bishop of *Rosse*: *Mr. Walter Whytsoord*, pretended Bishop of *Brechen*.

THe generall Assembly, having heard the lybels and complaints, given in against the foresaids pretended Bishops to the Presbyterie of *Edinburgh*, and sundry other Presbyteries within their pretended Dyocies, and by the saids Presbyteries referred to the Assembly, to be tryed: The saids pretended Bishops being lawfully cited, often-times called, and their Procutour *Doctour Robert Hammiltoun*, and not compearing, but declining and protesting against this Assembly, as is evident by their declinatour and protestation given in by the said *Doctour Robert Hammiltoun* minister at *Glasfoord*, which by the acts of Assembly is censurable with summar excommunication: Entered in consideration of the said declinatour, and finding the same not to be relevant, but on the contrare to be a displayed banner against the serled order and government of this Kirk, to be fraughted with insolent and disdainfull speeches, lies and calumnies against the lawfull members of this Assembly, proceeded to the cognition of the saids complaints, and lybels against them; and finding them guiltie of the breach of the cautions, agreed upon in the Assembly holden at *Montrose*, Anno 1600. for restricting of the minister voter in Parliament, from incroaching upon the liberties and jurisdiction of this Kirk, which was set down with certification of deposition, infamie, and excommunication, specially for receiving of consecration to the office of Episcopacie, condemned by the confession of Faith, and acts of this Kirk, as having no warrant, nor fundament in the word of God, and by verue of this usurped power, and power of the high Commission, pressing the Kirk with novations in the worship of God, and for sundrie other haynous offences, and enormities, at length expressed, and clearly proven in the r processe, and for their refusall to underly the tryall of the reigning slander of sundrie other grosse transgressions and crimes laid to their charge: Therefore the Assembly moved with zeal to the glorie of God, and purging of his Kirk, hath ordained the saids pretended Bishops to be deposed, and by these presents doth depose them, not only of the office of Commissionarie to vote in Parliament, Councell, or Convention in name of the Kirk, but also of all functions whether of pre-

of pretended Episcopall or ministeriall calling, declareth them infamous. And likewise ordaineth the saids pretended Bishops to be excommunicate, and declared to be of these whom Christ commandeth to be holden by all and every one of the faithfull as ethnicks, and publicanes; and the sentence of excommunication to be pronounced by Mr. *Alexander Henderson*, Moderatour in face of the Assembly in the high Kirk of *Glasgow*: and the execution of the sentence to bee intimat in all the Kirks of *Scotland* by the Pastours of every particular congregation, as they will be answerable to their Presbyteries and Synods, or the next generall Assembly, incase of the negligence of Presbyteries and Synods.

Sentence of deposition and excommunication,

Against Mr. Adam Ballantyne, pretended Bishop of Aberdeen, and Mr. James Wedderburn pretended Bishop of Dumblane.

THe generall Assembly, having heard the lybels and complaints given in against the foresaids pretended Bishops, of *Aberdeen*, and *Dumblane*, to the Presbytery of *Edinburgh*, and sundry Presbyteries within their pretended Dyocies, and by the saids Presbyteries referred to this Assembly to be tryed: The saids pretended Bishops being lawfully cited, often-times called, and not compearing, proceeded to the cognition of the complaints and lybels against them, and finding them guiltie of the breach of the cautions, agreed upon in the Assembly holden at *Montrose*, Anno 1600. for restricting the minister voter in Parliament, from encroaching upon the liberties and jurisdictions of this Kirk, which was set down with certification of deposition, infamie and excommunication, specially for receiving consecration to the office of Episcopacie, condemned by the confession of Faith, and acts of this Kirk, as having no warrand nor fundament in the word of God, and by vertue of this usurped power, and power of the high Commission, pressing the Kirk with novations in the worship of God, and for sundry other haynous offences and enormities, at length expressed, and clearly proven in their Proceffe, and for their refusall to underly the tryall of the reigning slander of sundry other grosse transgressions and offences laid to their charge: Therefore the assembly moved with zeal to the glorie of God, and purging of the Kirk, hath ordained the saids pretended Bishops to be deposed, and by these presents doth depose them, not only of the office of Commissioner to vote in Parliament, Councell, or Convention, in name of the Kirk, but also of all functions, whether of pretended Episcopall or ministeriall calling, declareth them infamous: And likewise ordains the saids pretended Bishops to be excommunicate, and declared to be of these whom Christ commanded to be holden by all and every one of the faithfull as Ethnicks

as Ethnicks and Publicans, and the sentence of excommunication to be pronounced by Mr. *Alexander Henderson* Moderatour, in face of the Assembly, after Sermon, in the high Kirk of *Glasgow*: and that the execution of the sentence be intimat in all the Kirks within this Realme, by the Pastours of every particular Congregation, as they will be answerable to their Presbyteries and Synods, or the next generall Assembly, in case of the negligence of Presbyteries and Synods.

Sentence of deposition against Master

John Guthrie, pretended Bishop of *Murray*: Mr.

John Grahame pretended, Bishop of *Orkney*:

Mr. *James Fairlie*, pretended Bishop

of *Lismoir*: Mr. *Neil Cambell*,

pretended Bishop of *Isles*.



He generall Assembly having heard the lybels and complaints given in against the foresaids pretended Bishops, to the Presbyterie of *Edinburgh*, and sundrie Presbyteries within their Dyocies, and by the saids Presbyteries referred to this Assembly to be tried: The saids pretended Bishops being lawfully cited, often-times called, and not compearing, proceeded to the cognition of the complaints and lybels against them; and finding them guiltie of the breach of the cautions agreed upon in the Assembly at *Montrose*, Anno 1600, for restricting of the minister voter in Parliament, from inroaching upon the liberties and jurisdictions of this Kirk, which was set down with certification of deposition, infamie and excommunication; and especially for receiving consecration to the office of Episcopacie condemned by the confession of Faith, and acts of this Kirk, as having no warrand nor fundament in the word of God, and by vertue of this usurped power, and power of the high commission, pressing the Kirk with novations in the worship of God; and for their refusall to underly the tryall of the reigning slander of sundrie other grosse transgressions and offences, laid to their charge: Therefore the Assembly, moved with zeal to the glorie of God, and purging of this Kirk, ordaines the saids pretended Bishops, to be deposed, and by these presents doth depose them, not only of the office of commissionarie, to vote in Parliament, Councel, or convention in name of the Kirk: But also of all functions, whether of pretended Episcopall, or ministeriall calling: And likewise in case they acknowledge not this Assembly, reverence not the constitutions thereof, and obey not the sentence, and make not their repentance, conforme to the order prescribed by this Assembly, ordaines them to be excommunicated, and declared to be of these whom Christ commandeth to be holden by all and every one of the

of the faithfull as Ethnicks and Publicanes : and the sentence of excommunication to be pronounced upon their refusall, in the Kirks appointed, by any of these who are particularly named, to have the charge of trying their repentance or impenitencie, and that the execution of this sentence bee intimate in all the Kirks within this Realme by the Pastours of every particular Congregation, as they will be answerable to their Presbyteries and Synods, or the next generall Assembly, in case of negligence of the Presbyteries and Synods.

Sentence of deposition against Maister

Alexander Lindsay pretended Bishop of Dunkell.



He generall Assembly having heard the complaint and lybel given in against Mr. *Alexander Lindsay* pretended Bishop of *Dunkell*, to the Presbytery of *Edinburgh*, and sundry Presbyteries of his pretended Dyocie, and by the Presbyteries referred to this Assembly to be tryed: The said pretended Bishop being lawfully cited, often-times called, & not comparing; but by a letter of excuse submitting himself to the Assembly, proceeded to the cognition of the complaint and lybell it selfe against him, and finding him guiltie of the breach of the cautions agreed upon in the Assembly holden at *Montrose*, Anno 1600. for restricting the minister voter in parliament, from encroaching upon the liberties and jurisdictions of this Kirk, which was set down with certification of deposition, infamie and excommunication, especially for receiving consecration to the office of Episcopacie condemned by the confession of Faith, and acts of this Kirk, as having no warrant nor fundament in the word of God, and by verue of this usurped power, and power of the high Commission, pressing the Kirk with novations in the worship of God: Therefore the Assembly moved with zeal to the glory of God, and purging of this Kirk, hath ordained the said Mr. *Alexander* to bee deposed, and by these presents deposeth him, from the pretended Episcopall function, and from the office of commissionarie to vote in Parliament, Councell or Convention in name of the Kirk, and doth suspend him from all ministeriall function, and providing he acknowledge this Assembly, reverence the constitutions of it, and obey this sentence, and make his repentance conforme to the order prescribed, continueth him in the ministerie of *St. Madoze*; And likewise, if he acknowledge not this Assembly, reverence not the constitutions of it, and obey not the sentence, and make his repentance, conforme to the order prescribed by this Assembly, ordains him to be excommunicat, and declared to bee one of those whom

Christ commandeth to bee holden by all and every one of the faithfull, as an Ethnick and Publicane, and the sentence of excommunication to be pronounced upon his refusall, in the Kirks appointed, by one of these who are particularly named, to have the charge of trying his repentance or impenitencie, and that the execution of this sentence be intimate in all the Kirks within this Realme, by the Pastours of every particular congregation, as they will be answerable to their Presbyteries and Synods, or the next generall Assembly, in case of the negligence of Presbyteries, and Synods.

Sentence of deposition against Master

Iohn Abernethie pretended Bishop of Cathnes.

THe generall Assembly having heard the lybell and complaint given in against Mr. *Iohn Abernethie* pretended Bishop of *Cathnes* to the Presbytery of *Edinburgh*, and sundry Presbyteries within his Dyocie: And by the saids Presbyteries, referred to this Assembly to be tryed: The said pretended Bishop being lawfully cited, often-times called, and not compearing, but by his letter of excuse upon his sicknesse, proceeded to the cognition of the complaint and lybell it selfe against him, and finding him guiltie of the breach of the cautions, agreed upon in the Assembly holden at *Montrose*, Anno 1600. for restricting the minister voter in Parliament, from encroaching upon the liberties and jurisdictions of this Kirk, which was set down with certification of deposition, infamie and excommunication, specially for receiving consecration to the office of Episcopacie, condemned by the confession of Faith, and acts of this Kirk, as having no warrand nor fundament in the word of God, and by vertue of his usurped power, and power of the high Commission, pressing the Kirk with novations in the worship of God: Therefore the assembly moved with zeal to the glorie of God, and purging of this Kirk, hath ordained the said Mr. *Iohn* to be deposed, and by these presents deposeth him from the pretended Episcopall function, and from the office of Commissioner to vote in Parliament, Councel, or convention, in name of the Kirk, and doth suspend him from the ministeriall function. And providing he acknowledge this Assembly, reverence the constitutions of it, and obey the sentence, and make his repentance conforme to the order prescribed by this Assembly, will admit him to the ministerie of a particular flock: and likewise, in case he acknowledge not this Assembly, reverence not the constitutions of it, and make his repentance conforme to the order prescribed by this Assembly, ordains him to be excommunicate, and declared to be one of these whom Christ commandeth to bee holden by all and every one of the faithfull as an Ethnick and Publicane: and the sentence of excommunication to be pronounced upon
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on his refusall in the Kirks appointed, by one of these who are particularly named to have this charge of trying his repentance or impenitencie, and that the execution of this sentence be intimat in all the Kirks within this Realme, by the Pastours of every particular Congregation, as they will be answerable to their Presbyteries and Synods, or the next generall Assembly, in case of the negligence of Presbyteries and Synods.

Act of the Assembly at Glasgow Sess. 16.

December 8. 1638. *Declaring Episcopacie to have been*

abjured by the Confession of Faith, 1580.

And to be removed out of this Kirk.

THe Assembly taking to their most grave and serious consideration, first the unspeakable goodnesse, and great mercy of God, manifested to this Nation, in that so necessarie, so difficult, and so excellent and divine work of reformation, which was at last brought to such perfection, that this Kirk was reformed, not only in doctrine and worship, but also after many conferences and publick reasonings in divers nationall Assemblies, joyned with solemne humiliations and prayers to God, the discipline and government of the Kirk, as the hedge and guard of the doctrine and worship, was prescribed according to the rule of Gods word, in the book of Policie and Discipline, agreed upon in the Assembly 1578. and insert in the register 1581. established by the acts of Assemblies, by the confession of Faith, sworn and subscribed, at the direction of the Assembly, and by continuall practise of this Kirk: Secondly, that by mens seeking their own things, and not the things of Iesus Christ; divers novations have been introduced to the great disturbance of this Kirk, so firmly once compacted, and to the endangering of Religion, and many grosse evils obtruded, to the utter undoing of the work of reformation, and change of the whole forme of worship and face of this Kirk: Thirdly, that all his Majesties Subjects both Ecclesiasticall and civil, being without consent of the Kirk, commanded to receive with reverence a new book of common prayer, as the only forme to be used in Gods publick worship, and the contraveeners to be condignely censured, and punished, and after many supplications and complaints, knowing no other way for the preservation of Religion; were moved by God, and drawne by necessitie, to renew the nationall Covenant of this Kirk, and Kingdome, which the Lord since hath blessed from heaven, and to subscribe the *Confession of Faith*, with an application thereof, abjuring the great evils wherewith they were now pressed, and suspending the practise of all novations formerly introduced, till they should be tryed in a free generall Assembly: Lastly, that some of his Majesties Subjects of sundrie ranks, have by his Majesties commande-

ment subscribed and renewed the confession of Faith, without the former application, and that both the one and the other subscribers have subscribed the said Confession of Faith in this year, as it was professed, and according to the meaning that it had in this Kingdome, when it was first subscribed 1581. and afterward, The Assembly therefore, both by the subscription of his Majesties high *Commissioner*, and of the Lords of secret Council, Septem. 22. 1638. And by the acts of Council, of the date foresaid, bearing that they subscribed the said Confession, and ordaining all his Majesties Liedges to subscribe the same, according to the foresaid date and tennour, and as it was then professed within this Kingdome, as likewise by the Protestation of some of the Senatours of the Colledge of justice, when they were required to subscribe, and by the many doubtings of his Majesties good Subjects, especially because the subscribers of the Confession in *February* 1638. are bound to suspend the approbation of the corruptions of the government of the Kirk, till they be tryed in a free generall Assembly; finding it proper for them, and most necessary and incumbent to them, to give out the true meaning thereof as it was at first professed, That all his Majesties Subjects in a matter so important; as is the publick Confession of Faith, so solemnly sworn and subscribed, may be of one minde, and one heart, and have full satisfaction to all their doubts, and that the posteritie afterward may be fully perswaded of the true meaning thereof, after earnest calling upon the name of God, so religiously attested in the said Confession; have entered into a diligent search of the registers of the Kirk, and books of the generall Assembly, which the greatest part of the Assembly had not seen before; and which by the speciall providence of God were preserved, brought to their hands, and publickly acknowledged to be authenticke, and have found that in the latter confession of the Kirk of Scotland: We professe, *that we deteste all traditions brought into the Kirk without, or against the word of God, and doctrine of this reformed Kirk: Next, we abhorre and deteste all contrarie religion and doctrine, but chiefly, All kinde of papistry in generall, and particular heads, as they were then damned and confuted by the word of God, and Kirk of Scotland, when the said Confession was sworn and subscribed, Anno 1580. and 1581. 1590. and 1591. Thirdly, that we deteste the Romane Antichrist, his worldly monarchie, and nicked hierarchie: Fourthly, that we joyn our selves to this reformed Kirk in Doctrine, Faith, Religion, and discipline, promising and swearing by the great name of GOD, that we shall continue in the Doctrine and Discipline of this Kirk, and defend the same according to our vocation and power, all the dayes of our life.*

But so it is that Episcopall government is abhorred and detested, and the government by Ministers and Elders, in Assemblies generall and provinciall, and Presbyteries was sworn to, and subscribed in subscribing that Confession, and ought to be holden by us, if we adhere to the meaning of the Kirk, when that Confession was framed, sworn to, and subscribed; unto which we are obliged by
the na-

the nationall oath and subscription of this Kirk, as is evident by the acts of generall Assemblies, agreed upon both before, at, and after the swearing and subscribing of the said Confession, in the years above-mentioned, and the book of policie agreed upon in the Assembly which was holden at *Edinburgh* the twentie foure of *April*, and twentie foure of *October*, Anno 1578. Inset in the register of the Kirk, by ordinance of the Assembly holden at *Glasgow* 1581. and to be subscribed by all Ministers, that then did bear, or thereafter were to bear office in this Kirk, by ordinance of the Assembly holden the fourth of *August* at *Edinburgh* 1590. And at *Edinburgh* the second of *July* 1591. but specially in the 2. 3. 4. 6. 7. and 11 chapters of the said book.

The Bishops being tollerat from the year 1572. till the Assembly holden in *August* 1575. And all this time the Assembly being wearied with complaints made against them, did enter in search of the office it selfe, and did agree in this, that the name of a Bishop is common to every one of them that hath a particular flock, over which he hath a particular charge, as well to preach the word, as to minister the Sacraments.

At the next Assembly which was holden in *April* 1576. Such Bishops were censured as had not taken them to a particular flock. In the generall Assembly conveened in *April* the year of God 1578. Sess. 4. Intimation was made as followeth.

For so much as the heads of the policie being concluded and agreed upon in the last Assembly, by the most part of the brethren: certain of the brethren had some difficultie in the head de diaconatu, whereupon farther reasoning was reserved to this Assembly: It is therefore required, if any of the brethren have any reasonable doubt or argument to propone, that he be ready the morow, and then shall be heard and resolved. In the 6. Sess. April 26. According to the ordinance made the day before; all persons that had any doubt or argument to propone, were required to propone the same: but none offered to propone any argument on the contrare.

In the Assembly holden at *Edinburgh*, in *October* 1578. It was shoven by the Moderatour thereof to the noble-men, who were present, viz. My Lord Chancelour, the Earle of Montrose, my Lord Seaton, and my Lord Lindsay, *What care and study the Assembly had taken to entertain and keep the puritie of the sincere word of God, unmixed with the inventions of their own heads, and to preserve it to the posteritie hereafter, and seeing that the true Religion is not able to continue nor endure long without a good Discipline and policie, in that part also have they employed their wit and studie, and drawn forth out of the pure fountain of Gods word, such a Discipline as is meet to remain in the Kirk.*

In the same Assembly, the speciall corruptions were set down, which they craved such of the Bishops as would submit themselves to the Assembly to remove, with promise, that if the generall Assembly hereafter shall finde farther corruptions in the said estate, then hitherto are expressed, that they be content to be reformed by
the said

the said Assembly, according to the word of God, when they shall be required thereto. First, *That they be content to bee Pastours and Ministers of one flock : That they usurpe no criminall jurisdiction, That they vote not in Parliament in name of the Kirk, without Commission from the Kirk : That they take not up for the maintenance of their ambition and riotousnesse, the emoluments of the Kirk, which may sustain many Pastours, the Schools, and the poore; but be content with reasonable livings according to their office : That they claime not to themselves the titles of Lords temporall, neither usurpe temporall jurisdictions, whereby they are abstracted from their office : That they empyre not above the particular Elderships, but be subject to the same : That they usurpe not the power of the Presbyteries.*

The question being proponed by the Synod of *Louthian* in the Assembly holden in *July 1579.* anent a generall order to be taken for erecting of Presbyteries in places where publick exercise is used, untill the time the policie of the Kirk be established by a law: It is answered, *The exercise may be judged to be a Presbyterie.* In the Assembly holden at *Dundie* in *July 1580.* Sess. 4. The office of a Bishop was abolished by a particular act; as appeareth by the tennour of the act following.

For so much as the office of a Bishop, as it is now used and commonly taken within this Realme, hath no sure warrant, authoritie, nor good ground, in the scriptures, but is brought in by the folly and corruption of mans inventions, to the great overthrow of the Kirke of God, the whole Assembly of the Kirk in one voice, after libertie given to all men to reason in the matter, none opposing himself in defending the said pretended office, findeth and declareth the said pretended office, used and termed, as is above said, unlawfull in the selfe, as having neither fundament, ground, nor warrant in the word of God, and ordaineth, that all such persons, as brook or shall brook hereafter the said office, shall be charged simply to dimit, quite, and leave off the same, as an office whereunto they are not called of God: and such like, to desist and cease from all preaching, ministracion of the Sacraments, or using any way the office of pastours, while they receive de novo, admission from the generall Assembly, under the pain of excommunication to be used against them, wherein if they be found disobedient, or contradict this act in any point, the sentence of excommunication, after due admonition, to be execute against them.

In the same Assembly holden *Anno 1580.* Sess. 10. This article was appointed to be proponed to the King and Councel, that the book of policie might be established by an act of privie Councel, while a Parliament be holden, at which it might be confirmed by a law.

The extent of the act made at *Dundie*, was interpreted and explained in the Assembly, holden at *Glasgow*, in *April, 1581.* Sess. 6. as followeth.

Anent the act made in the Assembly holden at Dundie against Bishops, Because some difficultie appeared to some brethren to arise out of the word [office] contained in the said act, what should be meant thereby, The Assembly consisting for the most part of such as voted, and were present in the

the Assembly at Dundie, to take away the said difficultie, resolving upon the true meaning and understanding of the said act, declare that they meant wholly to condemne the whole estate of Bishops, as they are now in Scotland, and that the same was the determination and conclusion of the Assembly at this time, because some brethren doubted, whether the former act was to be understood of the spirituall function only, and others alledged, that the whole office of a Bishop as it was used, was damnable, and that by the said act, the Bishops should be charged to dimit the same: This Assembly declareth that they meant wholly to condemne the whole estate of Bishops, as they were then in Scotland, and that this was the meaning of the Assembly, at that time.

The Kings Commissioner presented to this Assembly the confession of Faith, subscribed by the King, and his household, not long before, together with a plot of the Presbyteries to be erected, which is registrate in the books of the Assembly, with a letter to be directed from his Majestie to the noble-men and gentle-men of the Countrey, for the erection of Presbyteries, consisting of Pastours, and Elders, and dissolution of Prelacies, and with an offer to set forward the policie untill it were established by Parliament. The Kings letter subscribed by his hand, to the Noble-men, and Gentle-men, was read in open audience of the whole Assembly.

This Assembly ordained the book of Policie to be insert in the register by the act following.

For as much as travels have been taken in the framing of the policie of the Kirk, and diverse suits have been made to the Magistrat for approbation thereof, which yet have not taken the happie effect, which good men would wish, yet that the posteritie may judge well of the present age, and of the meaning of the Kirk; The Assembly hath concluded, that the book of Policie agreed to, in diverse Assemblies before, should be registrat in the acts of the Kirk, and remaine therein ad perpetuam rei memoriam: And the coppies thereof to be taken to every Presbyterie: Of which book the tennour followeth, &c.

Immediately after the inserting of the book of Policie, called there the book of Discipline, the Assembly ordained that the confession of Faith be subscribed as followeth.

Anent the confession of Faith lately set forth by the Kings Majestie, and subscribed by his highnesse: The Assembly in one voice, acknowledgeth the said Confession to be a true, Christian, and faithfull confession, to be agreed unto by such as truly professe Christ, and have a care of Religion, and the tennour thereof to be followed out efoldly as the samine is laid out in the said Proclamation, wherein that Discipline is sworn to.

In the generall Assembly holden at Edinburgh in October 1581. Sess. 10. Mr. Robert Montgomery is accused for teaching that Discipline is a thing indifferent. Sess. 23. The Assembly gave commission to the Presbyterie of Stirling, to charge Mr. Robert Montgomerie, to continue in the ministerie of Stirling, and not to meddle with any other office or function of the Kirk, namely in aspyring to the Bishoprick of Glasgow, against the word of God, and acts of the Kirk, under the pain of excommunication.

In the same Assembly it is acknowledged that the estate of Bishops is condemned by the Kirk, commission for erection of moe Presbyteries was renewed: and a new ordinance made for subscribing the confession of Faith, and to proceed against whatsoe ver persons that would not acknowledge and subscribe the same.

In the Assembly holden in *April* 1582. there was a new commission for erection of Presbyteries, where none was as yet erected: Mr. *Robert Montgomerie*, pretending to be Bishop of *Glasgow* was ordained to be deposed and excommunicat, except hee gave evident tokens of repentance, and promise to superseed, which he did not: and therefore he was excommunicat shortly after, according to the ordinance of this Assembly.

In the generall Assembly holden at *Edinburgh* 1582. The generall Assembly gave commission to some Presbyteries, to try and censure such as were called Bishops, for the great slander arising by their impunitie. Commission was given at this Assembly to present some articles to the Councel and Estates, for approving and establishing by their authoritie the Presbyteries, the Synodall, and generall Assemblies. In the 19. Sess. The Assembly declared, that no Bishop may sit upon the Councell in name of the Kirk.

In the Assembly holden *Anno* 1586. These two articles were agreed upon. First: *It is found that all such as the Scripture appointeth governours of the Kirk, to wit pastours, Doctours, and Elders, may conveen to the generall Assemblies, and vote in Ecclesiasticall matters.* Secondly: *There are foure office bearers set down to us by the Scriptures, to wit, Pastours, Doctours, Elders, and Deacons, and the name of Bishop ought not to be taken as it hath been in time of Papiſtrie, but is common to all Pastours, and Ministers.*

In the Assembly holden *Anno* 1587. Sess. 8. It was ordained that the admillion of Mr. *Robert Montgomerie* by the Presbyterie of *Glasgow*, suppose to the temporalitie of the Bishoprick only, be undone and annulled with all possible diligence, to the effect slander might be removed from the Kirk. In Sess. 15. Mr. *Robert Pont* shewed the Kings presentation to the Bishoprick of *Cathnes*, & desired the judgement of the Assembly. The Assembly in their letter to the Kings Majestie, declared that they judged the said Mr. *Robert* to be a Bishop already, according to the doctrine of *St. Paul*: But as to that corrupt estate or office, of these who have been termed Bishops heretofore, they found it not agreeable to the word of God, and that it hath been damned in diverse Assemblies before.

In the instructions given to such as were appointed to wait upon the Parliament, it was ordained in the same Assembly Sess. 17. That they be carefull that nothing be admitted prejudiciall to the liberties of this Kirk, as it was concluded according to the word of God in the generall Assemblies, preceeding the year 1584, but precisely to seek the same to bee ratified in the Assembly holden in *March* 1589. where the articles were made for subscribing the confession of Faith with the generall band, it was ordained as followeth.

For so much as the neighbour Kirk in England is understood to bee hea- vily troubled, for maintaining of the true Discipline and government: whose grieves ought to move us. Therefore the Presbytery of Edinburgh was ordained to comfort the said Kirk in the said matter.

In the Assembly holden 1590. when the confession of Faith was subscribed universally *de novo*, a ratification of the liberties of the Kirk, in her jurisdiction, discipline, Presbyteries, Synods, and generall Assemblies, and an abrogation of all things contrarie thereunto; was ordained to be sought both of the Council and Parliament. In the next Session it was ordained that the book of discipline, specially the controverted heads, should be subscribed by all Ministers that bear, or hereafter was to bear office in this Kirk, and that they be charged by the Presbyteries, under the pain of ex-communication: Seeing the word of God cannot be kept in sincerity, unlesse the holy Discipline be preserved. The Presbyteries were ordained to get a coppie under the Clerks hand; there were fundrie coppies subscribed by the Ministers in the Presbyteries yet extant, as *Haddingtoun, Dumfermling, &c.* produced before the Assembly.

In the Assembly 1591. Sess. 4. The former act anent the subscription to the book of *Policie* is renewed, and a penaltie imposed upon the Moderatour, in case it be not put in execution.

In the Assembly 22. May 1592. Sess. 2. These articles were drawn up. *That the acts of Parliament made 1584. against the discipline, libertie and authoritie of the Kirk be annulled, and the same discipline, whereof the Kirk hath been in practise, precisely ratified. That Abbots, Pryors, and other Prelats Pretending the title of the Kirk, be not suffered in time coming.* In the 11 Session the number of the Presbyteries were given up, and insert in the Parliament immediatly following. The fifth of June 1592. The libertie, discipline, and jurisdiction of the true Kirk, in her Sessions, Presbyteries, Synodall and generall Assemblies, is largely ratified, as the same was used, and exercised within this realme, and all the acts contrary thereto abrogat: The Kings prerogative declared not to be prejudiciall to the same privileges grounded upon the word of God, the former commissions to Bishops 1584. rescinded, and all Ecclesiasticall matters, subjected to Presbyteries, according to the discipline of this Kirk. Anno 1595. The book of *Policie* with other acts is ratified and ordained to be printed.

It was also cleared that Episcopacie was condemned in these words of the Confession, HIS VVICKED HIERARCHIE. For the Popish Hierarchie doth consist of Bishops, Presbyters, and Deacons, that is baptizing and preaching Deacons: for so it is determined in the council of Trent, in the 4. chap. *De Sacramento ordinis, can. 6. * Si quis dixerit in ecclesia Catholica non esse hierarchiam divina ordinatione institutam, qua constat ex episcopis presbyteris & ministris, anathema sit.* Bellarmine likewise in his book *De clericis, cap. 11.* saith, *That there are three Hierarchies in the militant Kirk: The first of Bishops, the second of*

* *Censura propositio num quarundam ex Hibernia delatarum per sacram facultatem theologiae parisiensis Priests, facta.*

Priests, the third of Deacons, and that the Deacons are also princes, if they be compared with the people: This proposition following; *Hierarchia ecclesiastica constat ex pontifice, Cardinalibus, archiepiscopis, episcopis & regularibus*, was censured by the Facultie of theologie in the Universitie at Paris as followeth, *In ista prima propositione enumeratio membrorum hierarchia ecclesiastica seu sacri principatus, divina ordinatione instituti est manca & redundans atque, inducens in errorem contrariumi determinationi sacra Synodi tridentina*: The proposition was defective, because it pretermitted the presbyters and Deacons; it was censured as redundant, because it made the *Hierarchie* to consist of the *Pope Cardinals, Archbishops*, and *regulars*; the *Pope* is not within the *Hierarchie*: *primats, metropolitans*, and *Archbishops*, but as they are *Bishops*. Furthermore, this *Hierarchie* is distinguished in the confession from the *Popes monarchy*. And howbeit this *Hierarchie* be called the *Antichrists Hierarchie*, yet it is not to distinguish betwixt the *Hierarchie* in the popish Kirk, and any other as lawfull: But the *Hierarchie*, wheresoever it is, is called his, as the rest of the popish corruptions are called his: To wit, *Invocation of Saints, canonization of Saints, dedication of altars, &c.* are called his, not that there is another lawfull canonization, invocation, or dedication of altars: whatsoever corruption was in the Kirk, either in doctrine, worship, or government, since the mystery of iniquitie began to work, and is retained, and maintained by the *Pope*, and obtruded upon the Kirk by his authority, are his. A passage also out of the history of the councill of Trent was alledged, where it is related, that the councill would not define the *Hierarchie* by the *seven orders*: We have in our confession of Faith the manifold orders set apart and distinguished from the *Hierarchie*, but as it is set down in the cannon above cited: We have in the book of Policie or second booke of Discipline, in the end of the second chapter, this conclusion agreed upon. *Therefore all the ambitious titles invented in the kingdome of Antichrist, and in his usurped HIERARCHIE which are not of one of these foure sorts, To wit, Pastours, Doctours, Elders, and Deacons: together with the offices depending thereupon, in one word ought to be rejected.*

All which and many other warrands being publickly read, and particularly at great length examined, and all objections answered in face of the Assembly, all the members of the Assembly being many times desired and required to propound their doubts, and scruples, and every one being heard to the full, and after much agitation as fully satisfied; the Moderatour at last exhorting every one to declare his minde, did put the matter to voicing in these termes: *Whether according to the confession of faith, as it was professed in the year 1580. 1581. and 1590. There be any other Bishop, but a Pastour of a particular flock, having no preheminence nor power over his brethren, and whether by that Confession, as it was then professed, all other episcopacie is abjured, and ought to be removed out of this Kirk.* The whole Assembly most unanimously, without contradiction of any one (and with the hesitation of one allanerly) professing full perswasion of minde, did voice

did voice, that all Episcopacie different from that of a Pastour over a particular flock, was abjured in this Kirk, and to be removed out of it. And therefore Prohibites under ecclesiasticall censure any to usurpe, accept, defend, or obey the pretended authoritie thereof in time coming.

Act. Sess. 17. December 10. 1638.

The Assembly at Glasgow, declaring the five Articles of Perth to have been abjured and to bee removed.



He Assembly remembring the uniformity of worship which was in this Kirk, before the articles of Perth, the great rent which entered at that time, and hath continued since, with the lamentable effects, that it hath produced, both against Pastours, and professors, the unlawfulness and nullitie of Perth Assembly already declared by this Assembly, and that in the necessarie renewing of the confession of Faith in February 1638. the practise of novations introduced in the worship of God, was suspended, till they should be determined in a free generall Assembly: and that in the same year at his Majesties command some had subscribed the confession of Faith, as it was professed when it was first subscribed: For these causes the Assembly entered into a diligent tryall of the foresaid articles, whether they be contrarie to the confession of Faith, as it was meaned and professed in the year 1580. 1581. 1590. and 1591. And findeth that first in generall: In the confession of Faith we profess, *We willingly agree in our consciences to the forme of Religion, of a long time openly professed by the Kings Majestie, and whole body of this Realme, in all points, as unto Gods undoubted truth and verity, grounded only upon his written word, and therefore abhor and deteste all contrary Religion and Doctrine, but chieflie, all kinde of papistrie, in generall and particular heads, even as they were then damned and confuted by the word of God and Kirk of Scotland, and in speciall, the Romane Antichrist, his five bastard sacraments, with all rites, ceremonies, and false doctrine, added to the ministration of the true Sacraments, without the word of God, his cruel judgement against Infants departing without the Sacrament, his absolute necessitie of baptisme, and finally, we deteste all his vain allegories, rites, signes, and traditions brought into the Kirk without, or against the word of God, and doctrine of this true reformed Kirk, to the which we joyne our selves willingly in Doctrine, Faith, Religion, Discipline, and use of the holy Sacraments, as lively members of the same in Christ our Head; promising and swearing, &c.* And that these five articles are contrarie to the Religion then professed, were confuted by the word of God, and Kirk of Scotland, or are rites, and ceremonies, added to the ministration, of the true Sacraments, without

the word God, or nourish the popish judgement against Infants departing without the Sacrament, or absolute necessitie, of Baptisme or rites, signes, and traditions brought in to the Kirk, without or against the word of God, and doctrine of this true reformed Kirk.

And next in particular, concerning festivall dayes, findeth, that in the explication of the first head, of the first book of Discipline, it was thought good that the feasts of *Christmas*, *Circumcision*, *Epiphanie*, with the feasts of the Apostles, Martyres, and Virgine *Mary*, bee utterly abolished, because they are neither commanded nor warranted by Scripture, and that such as observe them be punished by civill Magistrats. Here utter abolition is craved, and not reformation of abuses only: And that because the observation of such feasts hath no warrand from the word of God. In the generall Assembly holden at *Edinburgh Anno 1566.* the large confession of *Helvetia* was approved, but with speciall exception against the same five dayes, which are now urged upon us. It was not then the popish observation only, with the popish opinion of worship and merit, which was disallowed: (for so the reformed Kirk in *Helvetia* did not observe them) but *simpliciter* all observation. For this end was read a letter in Latine, sent at that time by some of our divines to certaine divines in these parts to this purpose. In the Assembly holden 1575. in *August*, complaint was made against the Ministers and Readers beside *Aberdene*; because they assembled the people to preaching and prayers upon certane festivall dayes: So that preaching and prayers upon festivall dayes was judged rebukable. It was ordained likewise, that complaint bee made to the Regent, upon the town of *Drumfreis*, for urging and convoying a Reader to the Kirk with Tabret and Whistle, to read prayers, all the holy dayes of *Christmas*, upon the refusall of their own Reader. Among the articles directed by this Assembly to the Regent: It was craved that all holy dayes heretofore kepted holy, beside the Lords day, such as *Yooleday*, and Saints dayes, and such others may bee abolished, and a certain penaltie appointed for banqueting, playing, feasting upon these dayes. In the Assembly holden in *April, Anno 1577.* It was ordained that the visitors with the advice of the Synodall Assembly, should admonish Ministers, preaching or ministrating the Communion at *Easter*, or *Christmas*, or other like superstitious times, or Readers reading, to desist, under the paine of deprivation. In the ninth head of the first book of Discipline, the reason is set down against *Easter* Communion. *Your honours are not ignorant how superstitiously the people run to that action at Pascheven; as if the time gave vertue to the Sacrament, and how the rest of the whole year, they are carelesse and negligent, as if it appertained not to them, but at that time only. And for this reason, other times were appointed by that book, for that holy action.* In the Assembly holden 1596. begun in *March 1595.* at which time the Covenant was renewed, superstition and idolatrie breaking forth in observing festivall dayes; setting out of bone-fires, singing Carols, are reaked amongst the corruptions which were to be

to be amended: and the Pulpits did sound from time to time, against all shew of observing any festivall day whatsoever, except the Lords day.

Concerning kneeling at the Communion, findeth that in the confession of Faith prefixed before the Psalmes, and approved by our Kirk in the very beginning of the reformation, we have these words, *Neither in the ministration of the Sacraments, must we follow men: but as Christ himself hath ordained, so must they be ministered.* In the large confession of Faith chap. 23. It is required as necessary, for the right ministration of the Sacraments, that they bee ministered in such elements, and in such sort, as God hath appointed, and that men have adulterate the Sacraments with their own inventions: So that no part of Christs action abideth in the originall puritie. The judgement of our reformers, who drew up the large Confession, was by cleare evidents shewed to be contrary to this gesture in the act of receiving the Sacrament. In the order of celebrating the Lords Supper, prefixed before the Psalmes in meeter, *sitting and distributing by the Communicants*, are joined: as likewise by the second head of the first book of Discipline, as nearest to Christs own action, and to his perfect practise, and most convenient to that holy action, and all inventions devised by man are condemned, as alterations and accusations of Christs perfect ordinance: Ministers were enjoined by act of Assembly in *December 1562*. To observe the order of *Geneva*: that is the English Kirk at *Geneva* (where Master *Knox* had been sometime Minister, in the ministration of the Sacraments. This act was renewed in the Assembly holden in *December 1564*. where Ministers are referred to the order set down before the Psalmes, for ministration of the Sacraments; which is all one with the former: for that was the order of the English Kirk at *Geneva*.

In the Parliament holden *Anno 1567*. It was declared that whosoever did not participate of the Sacraments, as they were then publickly administrat in this reformed Kirk, ought not to be reputed members of this Kirk. The act for the Kings oath at his coronation, to maintain the due administration of the Sacraments, as they were then ministered, *Anno 1567*. was ratified *Anno 1581*. At which time the short Confession, adhering to the use of the Sacraments in the Kirk of *Scotland*, was subscribed: as also *Anno 1592*. after the second Subscription to the confession of Faith. In the Parliament 1572. an act was made against such as did not participat of the Sacraments as they were then rightly ministered: But the gesture of kneeling in the act of receiving, putteth the ministration of the Sacrament used in this Kirk, out of frame: whereby it is clear that whatsoever gesture or rite, cannot stand with the administration of the Sacraments as they were then ministered and were ministered ever since the reformation, till the year 1618. must bee condemned by our Kirk, as a rite added to the true ministration of the Sacraments without the word of God, and as a rite or tradition brought in without or against the word of God, or doctrine of this reformed Kirk.

Concerning

III.

Concerning *Confirmation*; The Assembly findeth it to be comprehended in the clause of the Confession, wherethe *five bastard sacraments* are condemned. And seeing *Episcopacie* is condemned, *imposition of hands* by Bishops falleth to the ground. And in all the acts for catechising or examination before admission to the communion, no inkling of *imposition of hands*.

IIII.

Concerning the administration of the Sacraments *in private places*, or private baptism, and private communion; findeth that in the book of common order, set down before the Psalms, it is said, *that the Sacraments are not ordained of God to be used in private corners, as charmers and sorcerers use to doe, but left to the Congregation*. In the Assembly holden at Edinburgh in October Anno 1581. the same year and Assembly, that the confession of Faith was subscribed: It was ordained, *that the Sacraments be not administered in private houses, but solemnly according to good order hither-to observed*. The Minister of Tranent was suspended at that time, for baptizing an Infant in a private house: but confessing his offence, he was ordained to make his publick repentance in the Kirk of Tranent, before he be released. Another Minister was to be tried, and censured, for baptizing privately, and celebrating the Communion upon *Pasch-day*, at the Assembly holden in October 1580. Which acts and censures make manifest, that our Kirk abhorred whatsoever fostered the opinion of the necessitie of Baptisme, and giving of the Sacrament, as a *viaticum*.

All which, and many other acts, grounds, and reasons, being at length agitated, and with mature deliberation pondered, and libertie granted to every man to speak his minde; what could be said further, for the full satisfaction of all men.

The matter was put to voicing, in these words: *Whether the five articles of Perth, by the confession of Faith, as it was meant and professed in the year 1580. 1581. 1590. 1591. ought to be removed out of this Kirk*: The whole Assembly all in one consent, one onely excepted, did voice that the five articles above-specified were abjured by this Kirk, in that Confession; and so ought to be removed out of it: And therefore prohibiteth and dischargeth all disputing for them, or observing of them, or any of them, in all time coming, and ordains Presbyteries to proceed with the censures of the Kirk against all transgressours.

Act. Sess. 21. December. 17. 1638.



Concerning *Kirk Sessions*, provincially and nationall *Assemblies*, the generall Assembly considering the great defect of this Kirk, and decay of Religion, by the usurpation of the Prelates, and their suppressing of ordinarie judicatories of the Kirk, and clearly perceiving the benefit which will redound to the Religion by the restitution of the said judicatorie

dicatories; remembring also that they stand obliged by their solemn oath, and covenant with God, to return to the doctrine and discipline of this Kirk; as it was profest 1580. 1581. 1590. 1591. which in the book of Policie, registrat in the books of the Assembly 1581. and ordained to bee subscribed, 1590. 1591. is particularly expressed both touching the constitution of the Assemblies, of their members, Ministers, and Elders, and touching the number, power and authority of these members, in all matters ecclesiasticall.

The Assembly findeth it necessary to restore, and by these presents restoreth all these Assemblies unto their full integritie in their members, priviledges, liberties, powers, and jurisdictions; as they were constitute by the foresaid book of Policie.

Act. Sess. 23. 24. December 17. 18.

ANent the report of the Committie, appointed for considering what constitutions were to be revived, or made of new, they proponed the overtures following: which were read and allowed by the whole Assembly, or by them referred to the consideration of the severall Presbyteries.

Anent *Presbyteries* which have been erected since the year 1586. It seemeth needfull, that they bee ratified by an act of this generall Assembly, and that other presbyteries shall be erected, where they shall be found needfull, and especially now in the Synod of *Lismore*, according to the particular note given there-anent.

The Assembly ratifieth these Presbyteries since 1486. and erecteth those in *Lismore*, conforme to the note registrat in the books of Assembly.

Anent the keeping of *Presbyteriall meetings*; It is thought fit that they be weekly, both in Sommer and Winter, except in places farre distant, who during the winter season, (that is between the first of *October* and the first of *April*) shall be dispensed with for meeting once in the fourteen dayes, and that all absents be censured, especially those who should *exercise* and *adde*, according to the act of Assembly 1582. at *St. Andrews*, *April. 24. Sess. 12.* and that some controverted head of doctrine bee handled in the presbyterie publickly, and disputed among the brethren, every first Presbyterie of the Moneth, according to the act of Assembly holden at *Dundie*, 1598. Sess. 12.

The Assembly alloweth this Article.

Anent the *visitation* of particular Kirks within Presbyteries; It is thought expedient that it be once every year, wherein a care is to be had, among other things necessary, that it bee tryed, how domestick exercises of Religion be exercised in particular families, and to see what means there is in every Parish in Landward, for catechising and instructing the youth.

The Assembly alloweth this Article.

Anent

Anent the *visitation of Kirks, Schooles, and Colledges*: It is thought meet that the act of Assembly holden at *Edinburgh* the 25. of *Iunie* 1565. Sess. 2. be put in execution: that the Minister of the parochin, the Principall, *Regents*, and *professours* within Colledges, and *Masters*, and Doctors of Schooles, be tryed concerning the soundnesse of their judgement in matters of Religion, their abilitie, for discharge of their calling, and the honesty of their conversation: as the act of Assembly at *Edinburgh*, *Iuni* 21. 1567. Sess. 3. And the act of Assembly holden at *Montrose*. 1595. Sess. 9. do import: and this visitation of Colledges to be by way of commission from the generall Assembly.

The generall Assembly alloweth this Article.

- V. Anent *none residents*: It is thought necessary, that every Minister be obliged to reside in his own Parochin at his ordinarie Manse, for the better attending of the duties of his calling, conforme to the Acts of Assemblies, viz. act of Assembly at *Edinburgh* *March* 24. 1595. Sess. 7. as also act at *Edinburgh* *December* 25. 1563. Sess. 5. and Assembly at *Edinburgh* *December* 25. 1565 Sess. 4. Assemble at *Edinburgh* *March* 6. 1572. Sess. 3.

- VI. *The Assembly alloweth this Article.*

Anent the *planting of Schooles in Landward*, the want whereof doth greatly prejudice the growth of the Gospel, and procure the decay of Religion: The Assembly giveth direction to severall Presbyteries for the settling of Schooles in every Landward parochin, & providing of men able for the charge of teaching of the youth, publick reading and precenting of the Psalme, and catechising of the common people, and that means be provided for their intertainment, in the most convenient manner that may be had, according to the abilitie of the Parochin.

The Assembly alloweth; and referreth the particular course unto the severall Presbyteries.

- VII. Anent the late *admission of Ministers by Presbyteries*, and the *choise of Moderatours*, according to the ancient power of the said Presbyteries: The Assembly declareth they had power to doe the same, and ratifieth that what hath been done of late of that kinde upon warrantable grounds, that hereafter it be not called in question.

The Assembly alloweth this Article.

- VIII. Anent the *competencie of Presbyteries and parochins*, that some proportion may be kept, both anent the number and distance of place: It would seem expedient that this generall Assembly should appoint a Commission for every Shyre, where there is such necessitie, that the particular Parochins and Presbyteries within the bounds bee duely considered, and overtures be these of the same commission given in to the provinciall Synods, and by them to the generall Assembly, that there they may be advised, and ratified.

The Assembly referreth this to the care of the particular presbyteries.

- XIX. Anent the *entrie and conversation of Ministers*: It is expedient that the act of Assembly holden at *Edinburgh*, *March* 24. 1595. Sess. 7. be ratified, and put in execution in every Presbyterie, and to that end, that they get a coppie thereof, under the Clerks hand, whereof the tennour followeth.

Act Sess. 7. March 26. of the Assembly

at EDINBURGH 1596.

Concerning the defections in the ministerie, the same being at length read out, reasoned, and considered; The brethren concluded the same, agreeing there-with: and in respect that by Gods grace, they intend reformation, and to see the Kirk and ministry purged; to the effect the worke may have better successe, they think it necessary that this Assembly be humbled, for wanting such care as became in such points, as is set down; and some zealous and godly brethren in doctrine, lay them out for their better humiliation; and that they make solemne promise before the Majestie of God; and make new covenant with him for a more carefull and reverent discharge of their ministerie. To the which effect was chosen Mr. Iohn Davidson; and Tuesday next at nine houres in the morning appointed, in the new Kirk, for that effect: whereunto none is to resort, but the ministrie: the forme to bee advised the morne in privie conference.

The tennour of the advise of the brethren, depute for penning the enormities and corruptions in the ministerie, and remead thereof, allowed by the generall Assembly here convened: 1596.

Corruptions in the office.

Forasmuch as by the too sudden admission and light tryall of persons to the ministrie, It cometh to passe that many scandals fall out in the persons of ministers: it would bee ordained in time coming, that more diligent inquisition and triall be used of all such persons, as shall enter into the ministrie.

As specially these points. That the intrant shall be posed upon his conscience, before the great God, (and that in most grave manner) what moveth him to accept the office and charge of the ministrie upon him.

That it be inquired, if any by solistation, or moeyen, directly or indirectly, prease to enter in the said office: And, if it bee found, that the solister be repelled; and that the Presbyterie repell all such of their number from voting in the election or admission as shall bee found moyeners for the solicester, and posed upon their conscience to declare the truth to that effect.

Thirdly, because by presentations, many forcibly are thrust into the ministry, and upon Congregations, that utter thereafter that they were not called by God: It would bee provided that none seeke presentations to Benefices without advice of the Presbyterie within the bounds whereof the benefice is, and if any doe in the contrarie, they to be repelled as rei ambitus.

That the tryall of persons to be admitted to the ministrie hereafter consist not only in their learning and abilitie to preach, but also in conscience, and feeling, and spirituall wisdom, and namely in the knowledge of the bounds of their calling, in doctrine, discipline, and wisdom, to be have himselfe accordingly with the diverse ranks of persons within his flock, as namely with Atheists, rebellious, weak consciences; and such

3, other, wherein the pastorall charge is most kythed; and that he be meet to
 3, stop the mouthes of the adversaries: and such as are not qualified in these
 3, points to be delayed to further tryall; and while they be found qualified.
 3, And because men may be found meet for some places, who are not meet
 3, for other, it would be considered, that the principall places of the Realme
 3, be provided by men of most worthie gifts, wisdom and experience, and
 3, that none take the charge of greater number of people nor they are able to
 3, discharge: And the Assembly to take order herewith, and the act of
 3, the provincially of Louthian, made at Linlithgow, to be urged.

3, That such as shall bee found not given to their book and studie of
 3, Scriptures, not carefull to have books, not given to sanctification and
 3, prayer, that studie not to bee powerfull and spirituall, not applying the
 3, doctrine to corruptions, which is the pastorall gift, obscure and too
 3, scholastick before the people, cold, and wanting of spirituall zeal, neg-
 3, ligent in visiting of the sick, and caring for the poore; or indiscreet
 3, in choosing of parts of the word not meetest for the flock, flatterers and
 3, dissembeling at publick sins, and specially of great personages in their
 3, congregations, for flattery, or for fear, that all such persons bee cen-
 3, sured, according to the degree of their faults, and continuing therein;
 3, bee deprived.

3, That such as be slothfull in the ministration of the Sacraments and irre-
 3, verent, as prophane receiving the cleane and uncleane, ignorants and
 3, senselesse prophane, and making no conscience of their profession in
 3, their calling and families, omitting due tryall or using none, or light
 3, tryall, having respect in their tryall to persons, wherein there is ma-
 3, nifest corruption; that all such bee sharply rebuked, and if they con-
 3, tinue therein, that they be deposed.

3, And if any bee found a seller of the Sacraments, that hee bee depo-
 3, sed simpliciter: And such as collude with slanderous persons in dis-
 3, pensing and over-seeing them for money, incur the like punishment.
 3, That every Minister be charged to have a Session established of the meet-
 3, test men in his Congregation, & that Discipline strike not only upon grosse
 3, sins, as whoredome, blood-shed, &c. but upon sins repugnant to the
 3, word of God, as blasphemie of God, banning, profaning of the Sab-
 3, bath, disobedient to parents, idle, unruly ones without calling, drunk-
 3, ards, and such like deboshed men, as make not conscience of their life
 3, and ruling of their families, and specially of education of their chil-
 3, dren, lying, slandering, and backbiting and breaking of promises:
 3, and this to be an universall order throughout the Realme, &c. and such
 3, like as are negligent herein, and continue therein after admonition, be
 3, deposed.

3, That none falling in publick slanders, be received in the fellowship
 3, of the Kirk, except his Minister have some appearance and warrand in
 3, conscience, that hee hath both a feeling of sin, and apprehension of
 3, mercie, and for this effect, that the Minister travell with him, by
 3, doctrine, and private instruction to bring him here-to, and specially
 3, in the doctrine of repentance, which being neglected, the publick place
 3, of repentance is turned in a mocking.

„ Dilapidation of benefices, dimitting of them for favour, or money, that
 „ they become laick patronages, without advise of the Kirk, and such like
 „ interchanging of benefices, by transaction and transporting of them-
 „ selves by that occasion, without the knowledge of the Kirk, precisely to
 „ be punished: Such like, that setting of takes without the consent of the
 „ Assembly, be punished according to the acts: and that the dimitters
 „ in favours for money, or otherwise to the effect above-written, bee pu-
 „ nished as the dilapidators.

Corruptions in their persons and lives.

„ **T**hat such as are light and wanton in their behaviour, as in
 „ gorgeous and light apparell; in speech, in using light and pro-
 „ phane companie, unlawfull gaming, as dancing, carding, dicing
 „ and such like, not becomming the gravitie of a Pastour, bee sharply and
 „ gravely reprov'd by the Presbyterie, according to the degree thereof:
 „ and continuing therein after due admonition, that bee bee deprieved, as
 „ slanderous to the Gospel.

„ That Ministers being found swearers, or bannars, prophaners; of the
 „ Sabbath, drunkards, fighters, guiltie of all these, or any of them, be de-
 „ posed simpliciter; and such like, lyars, detracters, flatterers, breakers
 „ of promise, brawlers, and quarrellers, after admonition continuing
 „ therein, incur the same punishment.

„ That Ministers given to unlawfull and incompetent trades and occu-
 „ pations for filthie gain, as holding of ostleries, taking of ocker beside
 „ conscience and good lawes, and bearing worldly offices in noble-men
 „ and gentle-mens houses, merchandise, and such like, buying of victuals,
 „ and keeping to the dearth, and all such worldly occupations, as may di-
 „ stract them from their charge, and may be slanderous to the pastorall cal-
 „ ling, be admonished and brought to the acknowledging of their sins, and
 „ if they continue therein, to be deposed.

„ That Ministers not resident at their flocks, be deposed according to the
 „ acts of the generall Assembly, and laws of the Realme: otherwise the
 „ burthen to be laid on the Presbyteries, and they to be censured therefore.

„ That the Assembly command all their members, that none of them
 „ await on the court and affairs thereof, without the advice and allowance
 „ of their Presbyterie. Item, that they intend no action civill without the
 „ said advice, except in small maters: and for remedying of the neces-
 „ sitie, that some Ministers hath to enter in plea of law, that remedie bee
 „ craved, that short processe bee devised, to bee used in Ministers
 „ actions.

„ That Ministers take speciall care in using godly exercises in their fa-
 „ milies, in teaching of their wives, children, and servants, in using ordina-
 „ rie prayers, and reading of Scriptures, in removing of offensive persons
 „ out of their families, and such like other points of godly conversation,
 „ and good example, and that they at the visitation of their Kirks, try the
 „ Ministers families in these points foresaid, and such as are found neg-
 „ ligent in these points, after due admonition, shall be adjudged unwmeet to
 „ govern the house of God, according to the rule of the Apostle.

That Ministers in all companies strive to bee spirituall and profitable, and to talke of things pertaining to godlinesse, as namely of such as may strengthen us in Christ, instruct us in our calling, of the means how to have Christs Kingdome better established in our Congregations, and to know how the Gospel flourisheth in our flocks, and such like others the hinderances, and theremeeds that we finde, &c. where in there is manifold corruptions, both in our companying with our selves, and with others: and that the contraveeners thereof be tryed, and sharply be rebuked.

That no Minister be found to countenance, procure, or assist a publick offender challenged by his own Minister, for his publick offence, or to bear with him, as though his Minister were too severe upon him, under the pain of admonition and rebuking.

Anent generall Assemblies.

TO urge the keeping of the Acts anent the keeping of the Assembly; that it may have the own reverence and majestie.

The Assembly having heard the whole act read, most unanimously alloweth and approveth this article.

X. Anent the defraying of the expenses of the Commissioners to the generall Assembly, referreth and recommendeth the same unto the particular Presbyteries, and especially to the ruling Elders therein, that they may take such courses whereby, according to reason and former acts of Assemblies, the Commissioners expenses to this Assembly, and to the subsequent, may be born by the particular parochins of every Presbyterie, who sendeth them in their name, and to their behalf, and for that effect, that all sort of persons able in land or moneys proportionally, may bear a part of the burthen, as they reap the benefit of their paines.

The Assembly referreth this unto the care of the particular Presbyteries.

XI. Anent the repressing of poperie and superstition; It seemeth expedient that the number and names of all the Papists in this Kingdome be taken up at this Assembly, if it may be conveniently done, and if not, that it be remitted to the next provincially Assemblies, that it may appear what growth poperie hath had, and now hath through this kingdome, what popish priests, & Jesuit there in the land; and that all persons of whatsoever state and condition, be obliged to swear and subscribe the confession of Faith, as it is now condescended upon by this generall Assembly, that they frequent the word and Sacraments in the ordinar dyets and places, otherwise to proceed against them with the censures of the Kirk, and that children be not sent out of the countrey without licence of the Presbyteries or provincially Synods of the bounds where they dwell.

XII. *The Assembly referreth this Article to the severall Presbyteries.*

Anent order to be taken that the Lords Supper be more frequently administrat both in burgh and landward, then it hath been in these years by-gone: It were expedient that the act at Edinburgh December 25. 1562. Sess. 5. be renewed, and some course be taken for furnishing of the elements, where the Minister of the Parish hath allowance only for once in the year.

The

The Assembly referreth this to the consideration of Presbyteries, and declareth that the charges be rather payed out of that dayes collection, then that the Congregation want the more frequent use of the Sacrament.

Anent the entrie of Ministers to the ministrie: The Assembly thinks expedient that the act holden at St. Andrews April 24. 1582. Sess. 7. Touching the age of *twenty five years* be renewed, and none to be admitted before that time, except such as for rare and singular qualiries, shall be judged by the generall or provincially Assembly to be meet and worthie thereof.

The Assembly approveth this Article.

Anent *mercations Monday and Saturday* within Burghs, causing intollerable profanation of the Lords Day, by carying of loads, bearing of burthens; and other work of that kinde: It were expedient for the redresse thereof, that the care for restraining of this abuse be recommended by the Assembly unto the severall Burghs, and they to bee earnestly entreated to finde out some way for the repressing of this evil, and changing of the day; and to report their diligence there-anent to the next generall Assembly.

The Assembly referreth this Article to the consideration of the Burrows.

Anent the *profanation of the Sabbath-day in Landward*, especially for want of divine service in the afternoone: The Assembly ordaineth the act of Assembly holden at Dundie, Iuly 12. 1580. Sess. 10. for keeping both dyets, to be put in execution.

The Assembly alloweth this Article.

Anent *frequenting with excommunicat persons*: The Assembly ordaineth that the act at Edinburgh March 5. 1569. Sess. 10. to wit, *That these who will not forbear the companie of excommunicat persons after due admonition, be excommunicat themselves, except they forbear,* to be put in execution.

The Assembly alloweth this Article.

Whereas the *confession of the Faith* of this Kirk, concerning both Doctrine and Discipline, so often called in question by the corrupt judgement and tyrannous authoritie of the pretended Prelats, is now clearly explained, and by this whole Kirk represented by this generall Assembly concluded, ordained also to bee subscribed by all sorts of persons within the said Kirk and Kingdome: The Assembly constitutes, and ordaines, that from henceforth no sort of person, of whatsoever quality and degree, be permitted to speak, or write against the said Confession, this Assembly, or any act of this Assembly, and that under the paine of incurring the censures of this Kirk.

The Assembly alloweth this Article.

Anent *voicing in Kirk Sessions*: It is thought expedient that no Minister moderating his Session, shall usurpe a *negative* voice over the members of his Session, and where there is two or moe Ministers in one Congregation, that they have equall power in voicing, that one of them hinder not the reasoning or voicing of any thing, whereunto the other Minister or Ministers, with a great part of the Session inclineth, being agreeable to the acts and practise of the Kirk, and that one

of the Ministers without advice, of his colleague appoint not dyets of Communion nor examination, neither hinder his colleague from catechising and using other religious exercises as oft as he pleaseth.

The Assembly referreth this Article to the care of the Presbyteries.

- XIX. Sincethe office of a *Diocesane*, or lordly Bishop, is alluterly abjured, and removed out of this Kirk: It is thought fit that all titles of dignitie, favouring more of poperie than of Christian libertie, as *Chapters* withtheir elections and consecrations, *Abbots*, *Pryors*, *Deans*, *Arch-deacons*, *preaching-deacons*, *Chanters*, *subchanters*, and others having the like title, flowing from the Pope and canon law only, as testifieth the second book of Discipline, bee also banished out of this reformed Kirk, and not to bee usurped or used hereafter under ecclesiasticall censure.

The Assembly alloweth this Article.

- XX. Anent the presenting either of *Pastours* or *Readers*, and *Schoolmasters*, to particular Congregations, that there be a respect had to the Congregation, and that no person be intruded in any office of the Kirke, contrare to the will of the congregation to which they are appointed.

The Assembly alloweth this Article.

- XXI. Anent *Marriage* without proclamation of bans, which being in use these years by-gone hath produced many dangerous effects: The Assembly would discharge the same, conforme to the former acts, except the Presbyterie in some necessarie exigents dispense therewith.

The Assembly alloweth this Article.

- XXII. Anent the buriall in Kirks, the Assembly would be pleased to consider anent the act of Assembly at *Edinburgh* 1588. Sess. 5. if it shall be put in execution, and to discharge funerall sermons, as favouring of superstition.

The Assembly referreth the former part of this article anent buriall in Kirks to the care of Presbyteries, and dischargeth all funerall sermons.

- XXIII. Anent the tryall of *Expectants* before their entrie to the ministrie, it being notour that they have subscribed the confession of Faith now declared in this Assembly, & that they have exercised often privatly, and publickly, with approbation of the Presbyterie, they shall first adde and make the exercise publickly, and make a discourse of some common head in *Latine*, and give propositions thereupon for dispute, and thereafter be questioned by the Presbyterie upon questions of controverfie, and chronologie, anent particular texts of Scripture how they may be interpreted according to the analogie of Faith, and reconciled, and that they be examined upon their skill of the *Greek* and *Hebrew*, and that they bring a testificat of their life and conversation from either Colledge or Presbyterie, where they reside.

The Assembly alloweth this Article.

- XXIII. The Assembly having considered the order of the provinciall Assemblies, given in by the most ancient of the Ministrie within every Province, as the ancient platforme thereof, ordained the same to be observed conforme to the roll, registrat in the books of Assembly, whereof the tennour followeth

The order of the Provinciall Assemblies in

SCOTLAND, according to the Presbyteries therein contained.

1. The provinciall Assembly of Mers and Tividail.

The Presbyteries of	Dunce.	The bounds.	Mers.	To meet the first time at Iedburgh, the third Twesday of April.
	Chirnside.		Tividail.	
	Kelfo.		The Forrest.	
	Erstilton.		Lauderdaill.	
	Iedburgh.			
	Melros.			

2. The provinciall of Louthian.

The Presbyteries of	Dumbar.	The bounds.	east Louthian.	To meet the first time at Edinburgh the third Twesday of April.
	Hadingtoun.		west Louthian.	
	Dalkeith.		Tweeddaill.	
	Edinburgh.			
	Peebles.			
	Linlithgow.			

3. The provinciall of Perth.

The Presbyteries of	Perth.	The bounds.	The Shyref-dome of	To meet the first time at Perth, the second Twesday of April.
	Dunkell.		Perth and of	
	Aughterdor.		Striviling	
	Striviling.		Shyre.	
	Dumblane.			

4. The province of Drumfrees.

The Presbyteries of	Dumfrees.	The bounds.	Niddisdaill.	To meet the first time at Drumfrees, the second Twesday of April.
	Penpont.		Annandaill.	
	Lochmabane.		Ewsdaill.	
	Middilbee.		Eiskdaill.	
			Wachopdaill	
			& a part of Galloway.	

5. The provinciall of Galloway.

The Presbyteries of	Wigtoun.	The bounds.	The Shyref-dome of Wigtoun, and Stewartie of Kirkubright.	To meet the first time at Wigtoun, third Twesday of April.
	Kirkubright.			
	Stranrauer.			

The provinciall Synod of Aire or Irwing.

The Presbyteries of	Aire.	The bounds.	The Shyref-dome of Aire.	To meet with the provinciall Synod of Glasgow pro hac vice, the first Twesday of April.
	Irwing.			

6. The provinciall Synod of Glasgow.

The Presbyteries of	Pasley.	The bounds.	The Shyr. of Lennox, the Barrony of Renfrow, the Shy. of Clydsdaill over and	To meet with the provinciall Synod of Aire and Irwing at Glasgow, pro hac vice.
	Dumbartane.			
	Glasgow.			
	Hammiltom.			
	Lancrik.			

7. The

7. *The provincially Synod of Argyl, desired to be erected in severall Presbyteries according to the note given in.*

The Presbyteries of	{	Dunnune.	The bounds.	{	The Shyridomes of	To meet the first time at Innerara the 4. Twesday of April.
		Kinloch.			Argil & Boot,	
		Inneraray.			with a part of	
		Kilmoir.			Lochaber.	
		Skye.				

8. *The provincially Synod of Fife.*

The Presbyteries of	{	St. Andrews.	The bounds.	{	The Shyref-	To meet the first time at Comper in Fife the first Twesday of April.
		Cowper.			dome of Fife.	
		Kirkadie.				
		Dunfermling.				

9. *The provincially Synod of Angus and Merns.*

The Presbyteries of	{	Meegle.	The bounds.	{	The Shyref-	To meet the first time at Dundie the third Twesday of April.
		Dundie.			domes of	
		Arbroth.			Forfair and	
		Forfair. Brechen. Merns.			Merns.	

10. *The provincially Synod of Aberdene.*

The Presbyteries of	{	Aberdene.	The bounds.	{	The Shyref-	To meet the first time at new Aberdene the 3. Twesday of April.
		Kincairdin.			domes of	
		All-foord.			Aberdene and	
		Garioch.			Bamfe.	
		Ellan. Deer.				
		Turreffe. Fordyce.				

11. *The provincially Synod of Murray.*

The Presbyteries of	{	Innernes. Forresse.	The bounds.	{	The Shyref-	To meet the first time at Forresse, the last Twesday of April.
		Elgin.			domes of In-	
		Strabogie.			nernes in part,	
		Abernethie.			Nairn in part,	
		Aberlower.			Murray, Bamf in part, Aberden in part.	

12. *The provincially Synod of Rosse.*

The Presbyteries of	{	Chanrie.	The bounds.	{	The Shyref-	To meet the first time at Chanrie the 2. Twesday of April.
		Taine.			dome of In-	
		Dingwall.			nernes in part.	

13. *The provincially Synod of Cathnes.*

The Presbyteries of	{	Dornoch.	The bounds.	{	Cathnes.	To meet the first time at Dornoch the third Twesday of April.
		Weeke or			Sutherland.	
		Thurso.				

14. *The provincially Synod of Orkney and Zetland.*

The Presbyteries of	{	Kirkwall.	The bounds.	{	The Shref-	To meet the first time at Kirkwall the second Twesday of April.
		Scalloway.			dome of	
					Orkney and	

15. *The Provinciaall Synod of the isles.*

ALL the Kirks of the North-west isles, viz. *Sky, Lewes*, and the rest of the isles, which were lyable to the Diocie of the Isles, except the South-west isles which are joynd to the Presbyteries of *Argyll*, To meet the first time at *Skye* the second Twesday of May.

That the Minister of the place where the Synodall Assembly meets shall preach the first day of their meeting, and give timouse advertisement to the rest of the Presbyteries.

It is remembred that of old the Synodall Assemblies that were nearest to others, had correspondence among themselves, by sending one or two Commissioners mutually from one to another, which course is thought fit to be kept in time comming: viz. The Provincials of *Louthian*, and *Mers*, &c. The Provincials of *Drumfreis*, *Galloway*, *Glasgow*, and *Argyll*, The Provincials of *Perth*, *Fyfe*, and *Angus*, &c. The Provincials of *Aberdein* and *Murray*. The Provincials of *Rosse*, *Caithnes*, and *Orkney*. The Commissioners for correspondence amongst the Synodals to be a Minister and a ruling Elder.

The Assembly recommendeth to the severall Presbyteries the execution of the old acts of Assemblies, against the break of the Sabbath-day, by the going of Milles, Salt-pans, Salmond-fishing, or any such-like labour, and to this end revives and renews the act of the Assembly, holden at *Halyrudehouse* 1602. Sess. 5. whereof the tenor followeth.

„ *The Assemblie considering that the conventions of the people, specially*
 „ *on the Sabbath-day, are verie rare in manie places, by distraction of la-*
 „ *bour, not only in Harvest and Seed-time, but also every Sabbath by fish-*
 „ *ing both of whyte fish and Salmond fishing, and in going of Milles;*
 „ *Therefore the Assemblie, dischargeth and inhibiteth, all such labour of*
 „ *fishing as-well whyte fish as Salmond fish, and going of Miles of all*
 „ *sorts upon the Sabbath-day, under the paine of incurring the censures of*
 „ *the Kirk. And ordains the Commissioners of this Assemblie to meane*
 „ *the same to his Majestie, and to desire that a pecuniall paine may be in-*
 „ *joynd upon the contraveiners of this present act.*

Act. Sess. 24. December 18. 1638.

THe Assembly considering the great necessity of purging this land from bygone corruptions, and of preserving her from the like intime coming, ordaineth the Presbyteries to proceed with the censures of the Kirk, to excommunication, against those Ministers who being deposed by this Assembly acquiesces not to their sentences, but exercise some part of their Ministeriall function, refuseth themselves, and with-draw others from the obedience of the acts of the Assembly.

Act. Sess. 25. December 19. 1638.

Against the civill places and power of Kirk-men.

THE generall Assembly, remembering that among' other clauses of the application of the confession of Faith to the present time, which was subscribed in Februarie 1638. The clause touching the civill places and power of Kirk-men, was referred unto the tryall of this Assembly; entered into a serious search thereof, especially of their sitting on the bench, as Iustices of peace, their sitting in Session and Councell, their ryding and voting in Parliament: and considering how this vote in Parliament, was not at first sought nor requyred by this Kirke, or worthy men of the Ministerie, but being obruded upon them, was disallowed, for such reasons as could not well be answered (as appeareth by the conference, holden at *Halyrude-houſe* 1599. which with the reasons therein contained was read in the face of the Assembly) and by plurality of voices not being able to resist that enforced favour, they foreseeing the dangerous consequences thereof, in the Assembly at *Montrose* did limitate the same by many necessary cautions: considering also the Protestation made in the Parliament 1606. by Commissioners from Presbyteries, and Provinciaall Assemblies, against this restitution of Bishops to vote in Parliament, and against all civill offices in the persons of Pastors, separate unto the Gospell, as incompatible with their spirituall function; with the manifold reasons of that Protestation from the word of God, ancient Councels, ancient and moderne Divines, from the doctrine, discipline, and confession of Faith of the Kirk of *Scotland*, which are extant in print, and were read in the audience of the Assembly: Considering also from their own experience the bad fruits and great evils, which have been the inseparable consequents of these offices, and that power in the persons of Pastors separate to the Gospel, to the great prejudice of the freedome and libertie of the Kirk, the jurisdiction of her Assemblies, and the powerfull fruits of their spirituall Ministerie; The Assembly most unanimously in one voice, with the hesitation of two allanerly, declared, that as on the one part the Kirk and the Ministers thereof are oblidge to give their advise and good counsell in matters concerning the Kirk or the conscience of any whatſomever, to his Majestie, to the Parliament to the Councell, or to any member thereof, for their resolutions from the word of God, So on the other part, that it is both inexpedient, and unlawfull in this Kirk, for Pastors separate unto the Gospell to brook civil places, and offices, as to be Iustices of peace; sit and decerne in Councell, Session, or Exchequer; to ryde or vote in Parliament, to be Iudges or Assessors in any civill Iudicatorie: and therefore rescinds and annuls, all contrarie acts of Assembly, namely of the Assembly holden at *Montrose* 1600. which being prest by authority, did rather for an *interim* tolerat the same, and that limitate by many cautions, for the breach whereof the Prelats have been justly censured, then

in freedome of judgement allow thereof, and ordaineth the Presbyteries to proceed with the censures of the Kirk, against such as shall transgresse herein in time comming.

Act. Sess. 26. December 20. 1638.



THE Asseembly considering the great prejudice which Gods Kirk in this land, hath sustained these years by-past, by the unwarranted printing of lybels, pamphlets, and polemicks, to the disgrace of religion, slander of the Gospell, infecting and disquyeting the mindes of Gods people, and disturbance of the peace of the Kirk, and remembring the former acts, and custome of this Kirk, as of all other Kirks, made for restraining these and the like abuses, and that nothing be printed concerning the Kirk, and religion, except it be allowed by these whom the Kirk intrusts with that charge: The Asseembly *unanimously*, by vertue of their Ecclesiasticall authority, discharge and inhibiteth all printers within this Kingdome, to print any act of the former Assemblies, any of the acts or proceedings of this Asseembly, any confession of Faith, any Protestations, any reasons *pro* or *contra*, anent the present divisions and contraversies of this time, or any other treatise whatsoever which may concerne the Kirk of Scotland, or Gods cause in hand, without warrand subscribed by Mr. *Archbald Johnston*, as Clerk to the Asseembly, and Advocate for the Kirk; or to reprint, without his warrand, any acts or treatises forefaids, which he hath caused any other to print, under the paine of Ecclesiasticall censures to be execute against the transgressours by the severall Presbyteries, and in case of their refusall, by the severall Commissions from this Asseembly: whereunto also we are confident, the honourable Iudges of this land will contribute their civil authority: and this to be intimat publickly in pulpit, with the other generall acts of this Asseembly.

Act. Sess. 26. December 20. 1638.

THE generall Asseembly ordaineth all Presbyteries and Provinciall Assemblies to convene before them, such as are scandalous and malicious, and will not acknowledge this Asseembly, nor acquiesce unto the acts thereof: And to censure them according to their malice and contempt, and acts of this Kirk: and where Presbyteries are refractatic, granteth power unto the severall Commissions to summond them to appear before the next generall Asseembly to be holden at *Edinburgh*, the third Wednesday of Iulie, to abide their tryall and censure.

Act. Sess. 26. December 20. 1638.

THE Assembly considering the acts and practise of this Kirke in her purest times, that the Commissioners of every Presbyterie, Burgh, and Universitie, were both ordained to take, and really did take from the Clerk, the whole generall acts of the Assembly, subscribed by the Clerk: whereby they might rule and conforme their Iudicatorie themselves, and all persons within their jurisdictions, unto the obedience thereof: Considering the great prejudices we have lately felt out of ignorance of the acts of Assembly, Considering also the great necessity in this time of reformation, beyond any other ordinarie time, to have an extract thereof: The Assembly ordaineth be this present act, that all Commissioners from Presbyteries, Burghes and Universities, presently get under the Clerks hand an Index of the acts, till the acts themselves be extracted, and thereafter to get the full extract of the whole generall acts, to be insert in their Presbyterie books, whereby all their proceedings may be regulate in time coming. Likeas the Assembly recommendeth unto every Kirk Session, for the preservation of their particular Paroch from the reentrie of the corruptions now discharged, and for their continuance in the Covenant, anent doctrine, worship and discipline now declared, to obtain an extract of these acts: especially if they be printed: Seeing their pryce will no wayes then be considerable: as the benefite both of the particular Paris'h, and the interest of the whole Kirk, in the preservation thereof from defection is undenyable: seeing Presbyteries are composed of sundry Parochins, and so must be affected, or infected as they are, as Provinciaill and generall Assemblies are composed of Presbyteries, and so must be disposed as they are.

Act. Sess. 26. December 20.

In the Assembly at Glasgow 1638. concerning the confession of Faith renewed in Februar, 1638.

THE Assembly considering that for the purging and preservation of religion, for the Kings Majesties honour, and for the publick peace of the Kirk and Kingdome, the renewing of that nationall Covenant and oath of this Kirk and Kingdome, in Februar 1638. was most necessarie, likeas the Lord hath blessed the same from Heaven with a wonderfull successe for the good of religion, that the said Covenant suspendeth the practise of novations already introduced, and the approbation of the corruptions of the present government of the Kirk, with the civill places, and power of Kirkmen, till they be tryed in a free generall Assembly, and that now after long and serious examination, it is found that by the confession of

of

of Faith, the five articles of *Perth*, and Episcopall government are abjured and to be removed out of this Kirk, and the civill places and power of Kirk-men are declared to be unlawfull; The Assembly alloweth and approveth the same in all the heads and articles thereof, And ordaineth that all Ministers, Masters of Universities, Colledges, and Schooles and all others who have not already subscribed the said Confession and Covenant, shall subscribe the same, with these words prefixed to the subscription viz. The article of this Covenant which was at the first subscription referred to the determination of the generall Assembly being now determined at *Glasgow*, in December. 1638. and thereby the five articles of *Perth*, and the government of the Kirk by Bishops, being declared to be abjured and removed, the civill places and power of Kirk-men declared to be unlawfull; We subscribe according to the determination, of the said free and lawfull generall Assembly holden at *Glasgow*: and ordaineth, *ad perpetuam rei memoriam*, the said Covenant with this declaration to be insert in the registers of the assemblies of this Kirk; generall, Provinciall and Presbyteriall.

Act. Sess. 26. December 20. 1638.

Concerning the subscribing the confession of Faith lately subscribed by his Majesties Commissioner, and urged to be subscribed by others.

SEEING the generall Assembly, to whom belongeth properly the publick and judiciall interpretation of the confession of Faith, hath now after accurat tryall, and mature deliberation clearly found, that the five articles of *Perth*, and the government of the Kirk by Bishops, are abjured by the confession of Faith, as the same was professed in the year 1580. and was renewed in this instant year 1638. And that the *Marques of Hammiltoun* his Majesties Commissioner, hath caused print a Declaration, bearing that his Majesties intention and his own, in causing subscribe the confession of Faith, is no wayes to abjure, but to defend Episcopall government, and that by the oath and explanation set down in the act of Councel, it neither was nor possibly could be abjured, requyring that none take the said oath, or any other oath in any sense, which may not consist with Episcopall government: which is directly repugnant to the genuine and true meaning of the foresaid Confession, as it was professed in the year 1580. as is clearly now found and declared by the generall Assembly: Therefore the generall Assembly doth humbly supplicate, that his Majestie may be graciously pleased, to acknowledge and approve the foresaid true interpretation, and meaning of the generall Assembly, by his Royall warrand to his Majesties Commissioner, Councell, and Subjects, to be put in record for that effect, whereof we are confident, after his
Majestie,

Majesty, hath received true information from this Kirk, honoured with his Majesties birth and baptism; which will be a royall testimonie of his Majesties piety and justice, and a powerfull meane to procure the heartie affection and obedience of all his Majesties loyall Subjects: And in the meane time, least any should fall under the danger of a contradictorie oath, and bring the wrath of God upon themselves and the land, for the abuse of his Name and Covenant; The Assembly by their Ecclesiasticall authority, prohibiteth and discharge, that no member of this Kirk swear or subscribe the said Confession, so far wreasted to a contrare meaning, under paine of all Ecclesiasticall censure: but that they subscribe the confession of Faith, renewed in Februar, with the Declaration of the Assembly set down in the former act.

Act. Sess. 26. December 20. 1638.

Concerning yearly generall Assemblies.

THE Assembly having considered the reasons lately printed for holding of generall Assemblies, which are taken from the light of nature, the promise of *Iesus Christ*, the practise of the holy Apostles, the doctrine and custome of other reformed Kirks, and the liberty of this nationall Kirk, as it is expressed in the book of Policie, and acknowledged in the act of Parliament 1592, and from recent and present experience, comparing the lamentable prejudices done to religion, through the former want of free and lawfull Assemblies, and the great benefite arising to the Kirk, from this one free and lawfull Assembly; finde it necessary to declare, and hereby declares, that by Divine, Ecclesiasticall, and Civill warrands, this nationall Kirk hath power and liberty to assemble and conven in her yearly generall Assemblies, and oftner, *pro re nata*, as occasion and necessity shall require. Appointeth the next generall Assembly to sit at *Edinburgh*, the third Weddinsday of Iulie 1639. And warneth all Presbyteries, Universities, and Burghes, to send their Commissioners for keeping the same. Giving power also to the Presbyterie of *Edinburgh*, *pro re nata*: and upon any urgent and extraordinarie necessity (if any shall happen before the diet appointed in Iulie) to give advertisement to all the Presbyteries, Universities, and Burghes, to send their Commissioners for holding an occasionall Assembly. And if in the meane time it shall please the Kings Majestie to indict a generall Assembly, ordaineth all Presbyteries, Universities, and Burghes, to send their Commissioners for keeping the time and place which shall be appointed by his Majesties Proclamation.

Act.

Act. Sess. 6. December 20.

*Ordaining an humble supplication to be sent to
the Kings Majestie.*

THe Assembly, from the sense of his Majesties pietie and justice, manifested in the publick indiction of their solemne meeting, for the purging and preservation of Religion, in so great an exigent of the extreame danger of both, from their fears arising out of experience of the craftie and malicious dealing of their adversaries in giving sinistrous informations against the most religious and loyall designs and doings of his Majesties good Subjects, and from their earnest desire to have his Majestie truely informed of their intentions and proceedings, from themselves, who know them best, (which they are confident, will be better beleaved, and finde more credite with his Majestie, then any secret surmise or private suggestion to the contrarie) that they may gaine his Majesties princely approbation and ratification in the ensuing Parliament to their constitutions: Hath thought meet and ordaineth, that an humble supplication be directed to his Majestie, testifying their most heartie thankfulness for so royall a favour, as at this time hath refreshed the whole Kirk and Kingdome, stopping the way of calumnie, and humbly supplicating for the approbation, and ratification forsaide: That truth and peace may dwell together in this land, to the increase of his Majesties glorie, and the comfort and quietnesse of his Majesties good people: This the Assembly hath committed, according to the articles forsaide, to be subscribed by their Moderatour and Clerk, in their name. *The tennour whereof followeth.*

TO THE KINGS MOST EXCELLENT MAJESTIE:

The humble Supplication of the
generall Assembly of the Kirk of

SCOTLAND, convened at *Glasgow*,

November 21. 1638.



Oft gracious Soveraigne,

We your Majesties most humble and loyall subjects, The Commissioners from all the parts of this your Majesties ancient and native Kingdome, and members of the nationall Assembly, convened at *Glasgow*, by your Majesties speciall indiction, considering the great happinesse which ariseth both to Kirk and

Common-wealth, by the mutuall embracements of Religion and Justice, of

stice, of truth and peace, when it pleaseth the Supream Providence
 so to dispose, that princely power and ecclesiasticall authoritie joyne
 in one, do with all thankfulness of heart acknowledge, with our
 mouthes doe confesse, and not only with our pennes, but with all
 our power are readie to witnesse unto the world, to your Majesties
 never dying glorie, how much the whole Kingdome is affected,
 and not only refreshed, but revived, with the comfortable sense
 of your Majesties pietie, justice, and goodnesse, in hearing our
 humble supplications, for a full and free generall Assembly: and
 remembring that for the present, a more true and reall testimo-
 nie of our unfained acknowledgement, could not proceed from
 us your Majesties duetifull subjects, then to walke worthie of so
 royall a favour: It hath been our greatest care and most serious en-
 deavour, next unto the will of I E S U S C H R I S T, the great King
 of his Kirk redeemed by his own blood, in all our proceedings, joy-
 ned with our hearty prayers to G O D, for a blessing from heaven
 upon your Majesties person and government, from the first houre
 of our meeting, to carie our selves in such moderation, order and
 loyaltie, as becomed the subjects of so just and gracious a King,
 lacking nothing so much as your Majesties personall presence: with
 which had we been honoured and made happie, we were confident
 to have gained your Majesties royall approbation to our ecclesiastick
 constitutions, and conclusions, knowing that a truly Christian minde
 and royall heart inclined from above, to religion and piety, will at the
 first discern, and discerning be deeply possessed with the love of the
 ravishing beautie, and heavenly order of the house of God; they both
 proceeding from the same Spirit. But as the joy was unspeakable, and
 the hopes lively, which from the fountaines of your Majesties fa-
 vour did fill our hearts, so were we not a little troubled, when wee
 did perceive that your Majesties Commissioner, as before our meet-
 ing, he did endeavour a prelimitation of the Assembly in the necessa-
 rie members thereof, and the matters to bee treated therein, con-
 trarie to the intention of your Majesties Proclamation indicting a
 free Assembly according to the order of this Kirk, and laws of the
 Kingdome: So from the first beginnings of our sitting (as if his
 Lordship had come rather to crosse, nor to countenance our lawfull
 proceedings, or as we had intended any prejudice to the good of
 Religion, or to your Majesties honour (which G O D knoweth
 was far from our thoughts) did suffer nothing, although most ne-
 cessarie, most ordinarie, and most undenyable, to passe without
 some censure, contradiction, or protestation: And after some dayes
 debating of this kinde, farre against our expectation, and to our great
 grieve, did arise himself, commanded us, who had laboured in every
 thing to approve our selves to G O D, and to his Lordship, as re-
 presenting your Majesties person, to arise also, and prohibited our
 further meeting by such a proclamation, as will bee found to have
 proceeded, rather from an unwillingnesse that we should any longer
 sit, then from any ground or reason, which may endure the tryall
 either

either of your Majesties Parliament, or of your own royall Iudgement, unto which if (being conveyen by indiction from your Majestie, and sitting now in a constitute Assembly) we should have given place: This Kirk and Kingdome, contrare to your Majesties most laudable intentions manifested in former proclamations, and contrarie to the desires and expectation of all your Majesties good people, had been in an instant precipitate in such a world of confusions, and such depths of miserie, as afterward could not easily have been cured: In this extremitie we made choise rather of that course which was most agreeable to your Majesties will revealed unto us, after so many fervent Supplications, & did most conduce for the good of Religion, your Majesties honour, and the well of your Majesties Kingdome; then to give way to any sudden motion, tending to the ruine of all: wherein wee are so far from fearing the light, least our deeds should be reproved, that the more acurately that we are tried, and the more impartially our using of that power, which GOD Almighty, and your sacred Majestie, his Vice-gerent had put in our hands, for so good and necessarie ends, is examined, we have the greater confidence, of your Majesties allowance and ratification: and so much the rather, that being in a manner inhibited to proceed in so good a work, we doubled our diligence, and endeavoured more carefully then before, when your Majesties *Commissioner* was present, in every point, falling under our consideration, to walke circumspectly, and without offence as in the sight of God, and as if your Majesties eyes had been looking upon us; labouring to proceed according to the word of GOD, our confession of Faith, and nationall oath, and the laudable constitutions of the lawfull Assemblies of this Kirk; and studying rather to renew, and revive old acts made for the reformation of Religion, in the time of your Majesties Father, of happie memorie, and extant in the records of the Kirk, which divine providence hath preserved, and at this time brought to our hands; then either to allow of such novations, as the avarice and ambition of men, abusing authoritie for their own ends, had without order introduced; or to appoint any new order, which had not been formerly received, and sworn to bee reteined, in this Kirk: In all which the members of the Assembly, found so clear and convincing light, to their full satisfaction, against all their doubts and difficulties, that the harmonie and unanimie was rare and wonderfull, and that we could not have agreed upon other constitutions, except wee would have been found fighting against GOD. Your Majesties wise and princely minde knoweth, that nothing is more ordinary then for men, when they doe well, to bee evil spoken of, and that the best actions of men are many times misconstrued, and mis-reported. *Balaam*, although a false prophet, was wronged: for in place of that which hee said, *The Lord refuseth to give me leave to go with you*: the princes of *Moab* reported unto *Balaam*, that *Balaam* refused to go with them. But our comfort is, That Truth is the daughter of time, and although calumnie often start-

eth first, and runneth before, yet Veritie followeth her at the heels, and possesseth her self in noble and royall hearts: where base calumnie cannot long finde place. And our confidence is, that your Majestie with that worthie King, will keep one eare shut against all the obloquies of men; and with that more wise King, who when he gave a prooffe that the wisdome of GOD was in him to doe judgement, would have both parties to stand before him at once: that hearing them equally, they might speed best, and go out most chearfully from his Majesties face, who had the best cause. When your Majesties wisdome hath searched all the secrets of this Assembly, let us be reputed the worst of all men, according to the aspersions which partialitie would put upon us, let us be the most miserable of all men, to the full satisfaction of the vindictive malice of our adversaries, let us by the whole world bee judged of all men the most unworthie to breath any more in this your Majesties Kingdome, if the cause that we maintaine, and have been prosecuting, shall be found any other, but that we desire that the Majestie of GOD, who is our fear and our dread, be served, and his house ruled, according to his owne will; if we have not carried along with us in all the Sessions of our Assemblie, a most humble and loyall respect to your Majesties honour, which next unto the honour of the living GOD, lyeth nearest our hearts; if we have not kepted our selves within the limits of our reformation, without debording or reflecting upon the constitution of other reformed Kirks, unto which wee heartily wish all truth and peace, and by whose sound judgement and Christian affection we certainly look to be approven; if we have not failed rather by lenitie then by rigour in censuring of delinquents, never exceeding the rules and lines prescribed, and observed by this Kirk, and if (whatsoever men minding themselves, suggest to the contrary) the government and discipline of this Kirk, subscribed and sworn before, and now acknowledged by the unanimous consent of this Assembly, shall not bee found to serve for the advancement of the Kingdome of CHRIST, for procuring all duetifull obedience to your Majestie, in this your Kingdome, and great riches and glorie to your Crown, for peace to us, your Majesties loyall subjects, and for terrour to all the enemies of your Majesties honour and our happinesse: and if any act hath proceeded from us, so farre as our understanding could reach, and humane infirmitie would suffer, which being duely examined according to the grounds laid by your Majesties Father, of everlasting memory, and our religious Progenitours, and which Religion did forbid us to infringe, shall merit the anger and indignation, wherewith wee are so often threatned: But on the contrare, having sincerely sought the glorie of GOD, the good of Religion, your Majesties honour, the censure of impietie, and of men who had sold themselves to wickednesse, and the re-establishment of the right constitution and government of this Kirk, farre from the smallest appearance of wronging any other reformed

med Kirk, we humbly beg, and certainly expect, that from the bright beames of your Majesties countenance, shining on this your Majesties own Kingdome and people, all our stormes shall bee changed in a comfortable calme, and sweet Sun-shine, and that your Majesties ratification in the ensuing Parliament, graciously indicted by your Majesties Proclamation to bee kept in *May*, shall settle us in such a firmnesse, and stabilitie in our Religion, as shall adde a further lustre unto your Majesties glorious Diademe, and make us a blessed people under your Majesties long and prosperous reigne: which we beseech him who hath directed us in our affaires, and by whom Kings reigne, to grant unto your Majestic, to the admiration of all the world, the astonishment of your enemies, and comfort of the godly.

F I N I S.

Collected, visied, and extracted forth of the Register of the acts of the Assembly by me Mr. A. Ihonston Clerk thereto, under my signe and subscription manuell.

Edinburgh, the
12. of Ian.
1639.

A. Ihonston
Clk

- A**ct containing sundrie Protestations between the Commissioners Grace and the members of the Assembly.
- Act of election of Mr. Alexander Henderson to be Moderatour.
- Act of Mr. Archibald Honthon his admission to be Clerk and his production of the Registers of the Kirk, which were preserved by Gods wonderfull providence.
- An act disallowing anie private conference, and constant Assessours to the Moderatour.
- The act registrating his Majesties will given in by his Commissioner.
- The act bearing the Assemblies Protestation against the dissolution thereof.
- Act anent the Presbyterie of Auchterardors present seat at Aberuthen for a time.
- Act anent the order of receiving the repentance of any penitent Prelate.
- Act anent the admission of Mr. Archibald Honthon to be Advocate and Mr. Robert Dalgleshe to be Agent for the Kirk.
- Act anent the transporting of Mr. Alexander Henderson from Leuchars to Edinburgh.
- Act containing a commission to sit at Edinburgh December 26.
- An other commission to sit at Iedburgh Ian. 22.
- An other commission to sit at Irwin Ian. 15.
- An other commission to sit at Dundie Feb. 5.
- An other commission to sit at Charrie and Forres Mar. 19.
- An other commission to sit at Kirkubright Feb. 6.
- An commission for visitation of the Colledge of Aberdeine.
- An commission for visitation of the Colledge of Glasgow.
- Act appointing the Commissioners to attend the Parliament and the articles which they are to represent in name of the Kirk to the Estates.
- Act ordaining the Presbyteries to intimate in their severall pulpits the Assemblies explanation of the confession of Faith.
- The act against Episcopacie. The act against the Five Articles. The act against the Service Book. The Book of Cannons. The Book of Ordination. The High Commission.
- Acts of excommunication and deposition against some Prelats, and of deposition only against some of them.
- Act ordaining all Presbyteries to keep a solemne thanksgiving in all Parishes, for Gods blessing and good successe to this Assembly upon the first convenient Sabbath.
- Act warranting the Moderator and Clerk to give out summons upon relevant complaints, against parties to compeare before the next Assembly.
- Act that none be chosen as Ruleing Elders to sit in Presbyteries Provincia all or generall Assemblies but those who subscribes the Covenant as it is now declared, and acknowledges the constitutions of this Assembly.
- Act for representing to the Parliament the necessity of the standing of the Procutois place for the Kirk.

See page 37

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- - 32, 1641

- - 10, 1642,

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